

RESERVE
STORAGE

THE
MISSIONARY HERALD.

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FINANCIAL STATEMENT, 1880-81.—The regular work of the Board dependent upon the current receipts of the year requires not less than \$500,000. On the supposition that we receive from legacies about the same amount as last year (\$71,000), and leaving the deficit of that year (\$14,000) to be met from miscellaneous sources or special gifts, we need to ask the churches through regular donations during the present year for about \$430,000. As this is only about *twenty per cent. in advance of the receipts of the preceding year* from the same sources, and as the special call for men, to which we are looking for a hearty response from our theological seminaries, includes an emphatic call for additional contributions from the churches for their support, may we not confidently expect this advance in the gifts of the year? We earnestly commend the inquiry to pastors and officers of churches and to individual donors, in laying their plans for enlarged benevolence for the coming year.

THE General Survey of the Missions of the Board, and the special papers of the secretaries, presented at the Annual Meeting, and the sermon, by Dr. Manning, have been issued separately, and may be had, together with the Annual Report, on application to C. N. Chapin, 14 Congregational House.

STEREOPTICON SLIDES.—Inquiries have several times been made for stereopticon slides illustrating missionary scenes. A series of these slides belonging to the late Dr. Treat, of China, may be purchased at a low price through Mr. Chapin.

SUBSCRIPTION ENVELOPES.—In taking collections for foreign missions it is frequently of great advantage to use envelopes specially prepared, in which the amount given may be enclosed, or on which the amount pledged may be indicated. Such envelopes may be obtained at No. 14 Congregational House, at the rate of fifteen cents per hundred.

THE *Foreign Missionary*, in its last number, credits the American Board with quite too much. It was the American Missionary Association, and not this Board, which received \$150,000 from the Stone estate, and inasmuch as we never had any missionaries on Lake Nyanza, we are at a loss to understand how we can be reported as having recently lost three missionaries on that Lake.

THE recent reports by ocean-cable of the incursion of Koords upon Ooroomiah naturally create some alarm concerning the safety of American missionaries in that city, yet we do not apprehend that they are in special peril, inasmuch as the Persian forces must be able to repel the invaders. Were it not so, we do not believe that even the wild Koords would seriously molest such benefactors of their race, and of all races in that land, as the American missionaries have been during the recent famine.



ST. PAUL DE LOANDA, WEST AFRICA.

THE above engraving represents a port at which steamers passing down the west coast of Africa are accustomed to touch. Messrs. Bagster, Sanders, and Miller, on their way to Bihé, were expecting to reach Loanda early in November. Letters have been received from the party, while on board a Portuguese steamer and nearing the equator, report all well and hopeful, and express the hope that they will reach Benguela about November 11. Loanda is a city of ten or twelve thousand inhabitants, one third of them being whites. It was once the great shipping port for slaves to the Brazils. In its harbor a dozen vessels at a time have been seen taking in their cargoes of slaves. Now the city is connected with Lisbon by a monthly line of steamers and with Liverpool by another line, and its trade is quite extensive.

THE cable reports of an incursion of Basutos upon Pieter Maritzburg, in Natal, and the murder of missionaries, are distressing indeed, as indicating the irritation caused by English rule in Southern Africa. We presume the missionaries referred to belonged to the English Wesleyan Society, though we can but hope that the reports received will be modified by subsequent accounts.

THE English consul at Chefoo, China, has recently reported to his government some observations he has made in the province of Shantung, within the bounds of which our missions have had such success, and where a station has within a few months been established. The province has almost exactly the same area as New England, namely, 66,000 square miles. The consul, Mr. Gardner, was at first quite skeptical in regard to the estimate of 30,000,000, as the population of the province, since this would give 454 souls to a square mile, a density one half greater than Great Britain, and exceeding that of even Holland or Belgium. But having counted the houses in about 150 towns and villages in 100 square miles, near Chefoo, and basing his calculations on the figures thus arrived at, he has come to the conclusion that the estimate, though astonishing, is not incredible. He says that no spot on earth is more bountifully supplied by nature with all that renders a country rich and prosperous than Shantung. The natural productions of the province are very varied. Its climate, hot in summer and cold in winter, is yet bracing and vigorous; the changes being so gradual that it would be exceedingly healthy but for want of sanitary arrangements. These facts, recorded in the *Proceedings* of the Royal Geographical Society, show what a broad and inviting field is opening before our new mission in Shantung.

OUR readers will have noticed allusion in letters from our missionaries in Japan to a new phase of Buddhism, represented in the Shin shu sect, in which are to be found some remarkable coincidences with Christianity. In a recent number of the *London Times*, a late work on Japan, by Sir Edward J. Reed, is reviewed, and the author is quoted as saying: "We not only have the doctrine of a Saviour taught, but with it the old Christian doctrine of justification by faith likewise, but by faith not in Jesus but in Amita Buddha." This certainly is far enough from the old Buddhism set forth in Edwin Arnold's "Light of Asia." Mr. Arnold and his admirers are quite behind the times. Buddhism has always been noted for its power of absorption from other religious systems with which it comes in contact; and as *The Independent* (November 4) justly remarks, "It is the influence of Christianity that in Japan is compelling Buddhism to reduce itself to a pure theism such as is taught in the Old Testament."

IN a letter to the *London Times*, referring to its review alluded to above, Professor Max Müller states that two young Buddhist priests of the Shin-shu sect are now studying Sanskrit with him, in order to be able to read their sacred books in the original, and not, as now, though Chinese versions. When these young priests of the Reformed Buddhism, which is claimed to be so like Christianity, come to know thoroughly their own scriptures they may have less satisfaction than they anticipate. Their teacher, who knows the ancient Buddhist scriptures better than any living man, says that "it would be difficult to imagine two characters more unlike than Amita Buddha and Christ" (see *The Times*, weekly edition, October 22, 1880). When these Japanese scholars return home by way of the United States, we hope there will be placed in their hands the admirable article of Dr. Tarbox, in the *New Englander* for November, which, while presenting the striking contrasts between the "Light of Asia" and Jesus Christ, sets forth the sublime character and work of him whom we love and adore as the Light not of Asia only, but of the world.

MR. BAGSTER, of the West Central African Mission, while in London on his way to Bihé, was the recipient of Christian courtesies and favors from many friends, among whom special grateful acknowledgments are due to Robert N. Cust, Esq., John Coles, Esq., Curator of Maps of the R. G. S., Cominander V. L. Cameron, R. N., Captain Kerr, Mr. and Mrs. H. Grattan Guinness, Mr. Hibbard, of Newington Green, Mr. G. Hooper, of Upper Chadwell St., Joseph Trumper, Esq., of Burnham Abbey, Miss Stubbs, and Mr. S. S. Bagster, of Conference Hall, Mildmay Park, and Messrs. Sutton and Sons, of Reading ; the last named presented packages of vegetable and flower seeds to be planted at Bihé.

THE *Japan Mail*, of September 18, contains the following paragraph: "We commence with this issue the publication of 'Ecclesiastic and Missionary Notes.' No credit is claimed for this new feature on the score of originality, as a similar course has been adopted by the *Friend of India and Statesman* for a long time. Christianity is exercising a constantly increasing influence in this empire, and anything which tends to give prominence to the various missionary enterprises in the country must effectually be productive of good." This item in a commercial paper shows how the missionary work in Japan is attracting the attention of the foreign residents.

DAUPHIN W. OSGOOD, M. D.¹

THIS beloved physician has fallen in the prime of life and in the midst of abundant labors. It had been feared that he might be compelled to cease from

labor for a while ; it was not thought that he could die so soon. But God, who needs no man's help, has seen fit to call his servant from earth. His missionary brethren have given expression in many letters to their sense of the great loss the mission has sustained in his death. Of the worth and the labors of Dr. Osgood, his fellow missionary, Dr. Baldwin, writes thus : —

" The physical strength and energy with which our brother was so largely endowed must enter into any just estimate of his life and labors. His physique was ample and symmetrical, and full of vigor. His mind, too, was strong and active. He usually took vigorous views of things, laying hold of the strong points of a subject at once, and holding strongly to them. He possessed good common sense and a

clear, practical judgment, not caring to spend much time in discussing theories. He looked steadily and quite exclusively to facts and practical bearings of the matter in

¹ Dauphin W. Osgood born in Nelson, N. H., November 5, 1845 ; studied medicine at Brunswick, Me., Lowell, Mass., and at the University of New York, graduating an M. D. in 1869 ; married Miss Helen W. Christy of New York, October 28, 1869 ; sailed from San Francisco for Foochow, December, 1869 ; died at the Sanitarium near Foochow, August 17, 1880, leaving a wife and four children, three sons and a daughter.



DR. D. W. OSGOOD.

hand. This was shown in the various plans and work of the mission, particularly in the choice and designation of preachers and colporters, as well as in the routine of his profession, as a physician. His practical judgment often appeared in a very pleasant way in our meetings. If, in giving an opinion, he had overlooked some important point, he very promptly recognized its force when brought to his notice.

"Dr. Osgood seemed to be engrossed thoroughly in his profession, as a healer of bodily ailments. He was indeed so, yet not in any exclusive sense. To the great multitude he no doubt seemed to work for the welfare of the body only. But to his missionary and native Christian friends he was well known as a devoted Christian worker, placing the good of the souls of his patients far above bodily health. His plans and unremitting toil were subordinated and made contributory to the health and salvation of souls. This was a very prominent characteristic of our brother, and long years will scarcely efface it from the memories of the many who knew him best."

The first number of the *Foochow Herald* issued after Dr. Osgood's death was marked with the emblems of mourning, and its main article was an appreciative notice of Dr. Osgood's character and labors. The article was written, as we



DR. OSGOOD'S MEDICAL MISSIONARY HOSPITAL, FOOCHOW.

learn, by an English gentleman, connected with a banking institution at Foochow, who had watched the work done, and had formed his estimate of it. Naturally the writer dwells more upon the medical services of Dr. Osgood than upon his distinctively missionary efforts, yet he by no means overlooks the latter. We take the following extract from this article:—

"After a short period of practice in his native town, Dr. Osgood came to China as a medical missionary, arriving at Foochow in the month of January, 1870, where he has ever since resided, with the exception of one or two short trips to the north. He soon mastered the intricacies of the Chinese language, acquiring a very fair knowledge of both the Mandarin and local dialects. One of his earliest labors was the establishment of the Foochow Medical Missionary Hospital, to which he was from thenceforward to devote so much of his time, skill and energy, and to which finally he was to

make the crowning sacrifice of his life. His able Report of this Hospital has so recently been placed in the hands of our readers, that it is unnecessary to here state more than that, during the ten years of its existence, medical aid has been given to no less than 51,838 patients among the poorer classes of the city, gratuitously. In connection also with the Mission, Dr. Osgood established an asylum for the victims of the opium drug, and in course of two years some 1,500 patients underwent treatment, a large number of whom were permanently cured of the evil habit. It was in connection with these institutions that Dr. Osgood was more extensively and popularly known to the great majority of this community; but he never hesitated to place his valuable services at the disposal of the sick of all classes, and of every nationality. As a consulting physician he was frequently called in by his medical confrères, and time alone can show how great is the loss the whole community have sustained through his death. His amiable, intelligent countenance, and frank, manly, and open address, gained him numerous friends everywhere, and he never failed to at once establish that strong feeling of confidence in his skill and knowledge so essential to the recovery and comfort of every patient. But it is in the city, and among his numberless patients, by the poor, the sick, the halt, and the blind, that his presence must most sorely be missed; for never again may they hear his cheery voice, as he soothed their pain and agony, or pointed out to them in earnest tones the source from which alone they might draw permanent and true happiness, nor feel again the gentle touch of that hand so potent to cure their fleshly ills. It surely need not surprise us any, if among that vast crowd of over 50,000 patients, many to-day may be heard wonderingly echoing those words, first heard on Mount Calvary, 'He saved others ; himself he cannot save.'

"The energy, skill, patience, and never-ceasing care and anxiety manifested by Dr. Osgood, in his management of his hospital and asylum, and the undeniable value of the good work he was so ably and efficiently carrying on in the city, fairly compelled the admiration of the whole community of Foochow, and gained him the sympathy and support of every one. Liberal beyond most communities in the distribution of their charity, they never grudged putting their hands in their pockets for such assistance as they could afford him. It needed not the hearty and spontaneous cheer that burst from the lips of every one present at the recent dinner at the club (in honor of Mr. De Lano, U. S. Consul) at the mention of Dr. Osgood's name as a representative guest, to prove how genuine were the feelings of respect and admiration entertained for him.

"For the last four years every hour that Dr. Osgood could spare from the active pursuit of his duties has been devoted to the translation into the Chinese language of a standard work on Anatomy, and it is to his constant and unremitting labors on this book, and the consequent strain on his mental powers, that the disease which so suddenly carried him off is to a great extent to be attributed. It is but a very slight consolation to know that this great design of his life has been successfully carried out. The work will shortly be published, bound in five volumes, and is illustrated by numerous plates of almost perfect execution. The finishing touches were put to it only on the day preceding his departure for Sharp Peak. Too great a value cannot be assigned to this work, the first of its kind in the Chinese language ; it may safely be predicted that for very many years to come it will remain a standard book, and conduce in no mean degree to the improvement of medical knowledge, hitherto so imperfect, in this vast empire."

The funeral of Dr. Osgood was attended by many foreigner residents as well as by Chinese who gave tender expressions of their grief. Among them all, none seemed more touching than the request of a native, who said, as the grave was being filled, "When you erect a tomb-stone, put on a Chinese inscription

as well as a foreign one." A memorial service was also held in Lowell, Mass., October 11, Dr. Osgood having been the first secretary of the Young Men's Christian Association of that city. Dr. Nathan Allen and others paid fitting tribute to the faithful and heroic medical missionary.

We have no hesitation in affirming, as his associate Mr. Woodin has said, that "in the ten and a half years of Dr. Osgood's missionary life he probably accomplished far more for the kingdom of Christ than he could reasonably hoped to have done in America in a long life-time." His missionary brethren may well ask earnestly, "What like-minded Christian physician will come to us, to fill a post of equal usefulness?"

MISSIONARY PHYSICIANS — A SPECIAL TOPIC FOR PRAYER.

LET earnest prayer ascend that more numerous offers of service may come from Christian men who are devoted to the healing art; that the Holy Spirit may give them a deep sense of their own indebtedness to him who is the Great Physician of soul and body, that love and gratitude to him may lead to the inquiry whether they may not serve him more efficiently on foreign ground than at home; that their hearts may be warmed with sympathy for the servants of our Lord who are now in the field bearing the heat and burden of the day, whose working power and whose life are abridged by the want of medical aid. Petitions should be offered that young physicians may not incur the guilt of neglecting to hasten to the relief of their brothers and sisters, who are remote from the skillful assiduities of native land; that they themselves may not lose the privilege of carrying with the practice of their profession the news of salvation to the perishing heathen; that they may realize how there is resting upon them no less than upon others an obligation to follow in the steps of early disciples who were "sent to preach the kingdom of God, and to heal the sick;" "and who went through the towns preaching the gospel, and healing everywhere." Let entreaties go up to the mercy seat that those on whom God has bestowed the "gift of healing" may have ardent desires to go hence, where is "no balm of Gilead, and no physician there."

Thanks may well be expressed that in our missions there has already been many a "Luke, the beloved physician," through whose ministrations much solicitude has been allayed, much suffering prevented, valuable lives prolonged, and diseased souls saved. Nor should petitions be omitted in behalf of men and women of this profession now on the field doing good service among their Christian brethren and sisters, and also among the sick and suffering natives of various lands. Would that many a medical student and practitioner might be moved to confess: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted!"

OUR NEW FINANCIAL YEAR.

THE total receipts for the first two months of the year are \$36,764, a little over \$3,000 less than the receipts for the corresponding period during the preceding year. It will be seen from the financial statement given in another part of this number of the *Herald* that in order to reach the \$500,000 recommended by the Board as the least amount which ought to be expected for the year from ordinary donations and legacies, we need an advance of about twenty per cent. over the receipts of last year. It is desirable that it shall be evident during the early part of the year that the churches are disposed to respond heartily to this forward movement. There is so much that is now favorable all over the land, in the business and monetary outlook, that a considerable increase of gifts may be naturally expected from those who are accustomed to "lay by in store as God hath prospered them." Now is the time to be forming good resolutions in this direction for the coming year. Let us all aim for the advance of twenty per cent. in our regular contributions, remembering also that special thank-offerings always bring with them, and receive as well, a special benediction.

One of our missionaries in Northern China has recently emphasized her joy at the coming of a reënforcement, not merely because it is so much needed and is to be rejoiced in as bringing new fellow-laborers, but because with them will come a fresh volume of prayer from the friends who send them forth and follow them with tender remembrance at the throne of grace. This is a happy suggestion, and may be appropriately connected with new gifts as well as new missionaries. We want fresh, generous, enlarged benefactions, not merely because the work so much needs them, but because it also needs the new and enlarged supplications which will accompany the gifts. May this fellowship of "prayer and alms" coming up "for a memorial before God" be greatly intensified during the coming year.

CHRISTIAN COLLEGES IN MISSIONARY FIELDS.

IN his oversight of the churches, which he established while on his missionary journeys, the Apostle Paul was careful to provide for a continued ministry of the word. He gave special directions that elders be sought out and ordained in every city. He charged the young Timothy in his care of the church at Ephesus to see to it that a succession of preachers be made ready to take the place of the first evangelists. "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." The men to be selected were to be first of all men of faith, converted men, imbued with the spirit of the gospel. But this was not all. There might be men of faith who were not qualified to teach others, so that Timothy was charged to give attention also to this matter. Piety and ability were to be the requirements, and no man was to be selected for the office of Christian teacher who had not both of these qualifications.

Now the first of these requisites, faith in the heart, is not the gift of man.

It cannot be begotten in the soul by any processes of education. It is from above, and is wrought in man by the agency of the Holy Ghost. The office of human wisdom is not to impart it but to discern it. Timothy might seek for men of faith; he could not make them. But in regard to the other qualification for preachers, the case is different. If men of faith are found who have not the ability to teach others, it is possible to so train them that they shall become capable teachers. Indeed, it is not to be expected that they will have teaching ability until they are trained. And one of the first duties of Christians, whether ministers or laymen, is to see to it that the part of the work in the preparation of Christian teachers belonging to man is not neglected. While God must implant faith, an aptness to teach can be imparted by a Christian training.

Wise men, like our Puritan fathers, saw this very clearly, and their schemes for raising up a ministry were formed very early in the history of the colony. Hardly had they built their houses of worship and settled the civil government before they began vigorously to care for the preparation of Christian preachers. As they said of themselves: "One of the next things we longed for and looked after was to advance learning and perpetuate it to posterity: dreading to leave an illiterate ministry to the churches, when our present ministers shall lie in the dust." And so they founded Harvard College, and the world admires, and ever will admire, the Christian wisdom and foresight which led the fathers, at the very beginning of their colony, to provide for the training of ministers for their churches.

Let the sons of these sires be as wise while they are endeavoring to plant Christian churches in missionary fields. The perils of an illiterate ministry are as great in Asia as in America, and the missionaries on the ground must soon pass away, leaving their places to native disciples. To many of these disciples God has given the first qualification for ministerial labor; they have Christian faith. But they need a training, such as a Christian education alone can give them, before they will be able to teach others.

This is the work to be done by the Christian schools and colleges now springing up wherever the missionary has gone. These institutions are essential to the permanence of the evangelical work. The evangelization, for instance, of Turkey, cannot be completed without such seminaries as Marash, Marsovan, Mardin, and Samokov, or without such colleges as Syria at Beirut, and Central Turkey at Aintab, and Armenia at Harpoot, and Robert College at Constantinople. Some of these colleges are now asking for aid to complete their endowments. It is the duty and the privilege of far-seeing men and women who love Christ's kingdom, and who would labor wisely for its advancement, to care generously for these institutions and to see to it that they serve effectually the primal end of the Christian college, namely, the training of faithful men for the work as teachers and ministers of Christ.

Since the above words were written, an able article in the *New Englander* for November has come to hand, in which Dr. M. M'G. Dana presents forcibly the claims of Western colleges. The line of argument there presented is sound, and the conclusion reached incontrovertible, that of the millions given to endow Christian institutions of learning, a larger proportion should now be sent to the newer and needier portions of the land. The same argument holds

good if throughout the article "mission fields" were substituted for the West. For there is a crisis in Turkey and India and China and Japan as truly as in Minnesota or Colorado or California. Professor Phelps is quoted as saying that "Five hundred years of time in the processes of this world's salvation may depend on the next twenty years of United States history." The statement is equally true if we substitute in the sentence "foreign missionary" for "United States" history. The question must be settled within a few years whether the western world as it comes into new contact with the quickened life of Turkey and Japan and China, with their effete religions, shall present to these rapidly changing empires a Christian or a materialistic civilization. We do not question President Magoun's declaration that "the next fifteen millions of dollars, for higher institutions of learning, should come West." But we beg to suggest as equally important, so far as the coming of Christ's kingdom is concerned, the giving of at least a tenth of that amount to similar institutions on missionary ground. We would like to distribute at once even a smaller sum than this tenth, say half a million dollars. This would give \$50,000 each to Central Turkey and Armenia Colleges, \$100,000 to Robert College, \$100,000 for collegiate and theological institutes in India; leaving \$200,000 for the establishment in Japan of an institution for higher education, in which bright-minded Japanese young men, eager for western culture and determined to have it, shall not be brought under the influences now pervading the imperial universities where materialism and atheism are taught. To so help these Christian colleges would be a gain for the Kingdom of God, the beneficent results of which no finite mind could measure.

THE OUTLOOK AT HOME.

ONE of the most perplexing tasks devolving upon the officials of missionary societies is the forecasting of the future, as to supplies of men and money which may be anticipated. The missionary work is preëminently a work of faith. The funds are not in hand for the conduct of the work already undertaken; the reinforcements are yet to be found. We can go forward only by trust in God, and relying upon the spirit of self-sacrificing devotion which God shall give his people. And yet no Missionary Board can wisely move forward without forming, as best it may, an estimate of the supplies on which it may depend. This is the task which at this season of the year imposes peculiar responsibilities upon the Prudential Committee. On what can they depend for the coming twelve months? What is to be the response of the churches to the present claims of the foreign missionary work? The following extracts are taken from a private letter addressed to one of the Secretaries, shortly after the Annual Meeting, by the Vice-president of the American Board, the Hon. William E. Dodge of New York. They express the judgment of a warm friend of missions, and a man of wide experience in business as well as in Christian enterprises, as to the outlook at home.

"We have been passing through seven years of financial depression and the ability of the friends of missions to give to the Board has been less than usual, and its means have not kept pace with the increasing calls from many parts of the field.

All this is now changed. I venture to say that at no time in its history have the friends of the Board been as well able to give to its funds as during the past year. The business of the country is really prosperous, on a sound and actual demand for all its products, and I am of the opinion that it would be easier to contribute to the funds of your Society \$500,000 now than \$300,000 two years ago.

"The wonderful influence of steam in bringing the distant parts of the world together, the vast increase of the wealth of this and other countries in the past twenty years, is leading capitalists to look to distant lands for opportunities for using their funds. Public and other improvements are opening the highways for the spread of the gospel and the work of the missionary societies, on a scale that was hardly dreamed of twenty years ago, and that this will continue in a very rapid increase I have no doubt. China, Japan, and Africa will soon demand more missionaries than we can begin to supply, and no time should be lost in trying to arouse the church to a clearer view of her duty and responsibility. The fact is Christian parents have not felt, for a few years past, the duty of dedicating and educating their sons and daughters for the mission work as they did thirty or forty years ago; and religious young men in our colleges have heard so much about the want of funds on the part of our Mission Boards that they have not been led as formerly to look at duty in this respect, under a kind of impression that the Boards would not have the means to send them out if they devoted themselves to the work. As the decision in most cases is made while in college, the result is, that just now when the openings are so wonderful and the call for men so urgent there are few found ready to go.

"My own impression is that the openings in different parts of the world and the demand for men will be greater in the next five years than in the fifteen we have just passed; and that if the men were ready, the right kind of earnest men and women, the church would furnish the means. Now what can be done to arouse the old fashioned dedication of their sons and daughters by parents, and how can we influence those now in our colleges and seminaries to give themselves to the work? Cannot our educational institutions be visited and a fresh spirit of consecration given to the students? Can we not infuse a new standard of giving to this cause among those whom God is prospering with renewed success in business, and large increase in wealth? Good, well-educated men and women for this work cannot be had without careful preparation, and no time must be lost in awakening the church to prompt action. Though infidelity and worldliness are apparently increasing, I yet feel that God is about to open the world to the light of the gospel as never before.

"I think you may have full confidence that the funds will be ready as fast as you can secure the properly qualified men. May God go before you in arousing the church to its duty at such a time as this."

"WHY KEEP INDIA?"

THIS question is discussed in the *Contemporary Review* for October, and the conclusion is reached from a purely economical point of view that India should not be kept under English rule. India has of late cost Great Britain \$75,000,000 a year, while the net profit of England's cotton trade with India has been but \$25,000,000, leaving a net loss of \$50,000,000 a year as the expense of her great dependency. India is therefore a pecuniary burden, and the English mind must be prepared for its formal separation from the English crown at no distant day.

Just here the question might be asked if the annual export of \$87,000,000

worth of cotton goods to India from the Lancashire mills, and the employment thus given to thousands of English families is of no account, — not to mention the market for other manufactures. And another question may be raised. What limit is to be set to the consumption of English manufactures in India when its vast population of 240,000,000 is wakened to a sense of its wants and the value of the comforts and the luxuries of civilized life, by the Christian and educational agencies now in full operation? Thoughtful statesmen may well find a reason for the present deficit in the political policy that has looked rather to the extension of empire than to the proper education and development of the millions under English rule.

The early opposition of the government to Christian missions, the long cherished neutrality toward heathenism and Mohammedanism, the neglect of means to educate the masses, are at the bottom of the present embarrassment. It was the confession of at least one Governor-general, that the industrial development of India, such as it is, is due, in great extent, to the influence of the Christian missionary, and that the new intellectual life has been developed largely through his efforts. There is no good reason why the trade of India should not at this moment have come to be five-fold greater than it is, and a source of actual revenue to Great Britain; and no good reason why it may not now be increased five-fold or more within the next fifty years — not to say twenty-five years. Have done with the old policy of aggrandizement; push forward the education of the people, in just recognition of its moral and Christian basis as seen in the developed power of the Protestant nations of the West, and the economical question will soon be settled to the satisfaction even of those who can consider no higher motives for the fulfillment of the sublimest trust ever given to a Christian nation.

The heaviest burden on India, and to a great extent the cause of its desolating famine, is the opium traffic. Notwithstanding the \$50,000,000 a year it brings into the India exchequer, it is the heaviest burden on English trade in India and China. Such a crime against civilization, like slavery in this country, can be abated only at a great cost. But Christianity and civilization are the gainers in the end. Is this to be one of the great achievements of the Gladstone administration?

Why keep India? Because India in the Providence of God has been committed to Great Britain for the moral and intellectual development of its millions.

THE INTER-SEMINARY MISSIONARY CONVENTION.

BY JOHN D. WILLARD, ANDOVER THEOLOGICAL SEMINARY.

THE month of October witnessed a new movement in missionary enterprise, a movement of great significance, because its center was also the center of missionary supplies. Among some of the theological seminaries there has been of late a growing conviction of the need on the part of students of heartier consecration to the work of missions. This conviction led to a conference in New York in April last. Twelve evangelical seminaries, of five denominations, met

by delegates (students) to consider what could be done to awaken theological students to a deeper personal interest in the work of missions. The result of this conference was embodied in the following resolution:—

Resolved, That an Inter-Seminary Missionary Convention be held in October, 1880, in New Brunswick, N. J., to consider themes bearing upon our relation to the work of foreign and home missions, both as prospective missionaries, and as prospective pastors."

This was followed by the appointment of necessary committees. Letters of invitation were speedily sent to all the evangelical seminaries in the country.

The Convention assembled on Thursday afternoon, October 21, and adjourned on Sunday evening. Thirty-one seminaries, of eleven evangelical denominations, were represented by about two hundred and fifty students. They came from as far as Canada, Virginia, and Chicago. The afternoon session of Thursday opened with words of welcome by Professor Woodbridge, of the New Brunswick Seminary. Then followed a stirring address by Rev. Dr. William M. Taylor, of New York. Sessions were held morning, afternoon, and evening, daily, until the close of the week. The morning sessions, after seasons of devotion, and the afternoon sessions, were devoted to the presentation of papers by students, on topics previously assigned. These papers, excellent in themselves, were followed by discussions of great interest. The evening sessions were given to addresses from Rev. Drs. Vernon, of Italy (Meth.), Pierson, of Detroit (Presb.), Scudder, of Brooklyn (Cong.), Baldwin, of China (Meth.), Greene, of Japan (Cong.), Rev. Edward Judson, of Orange, N. J. (Bapt.), Bishop Penick, of Africa (Epis.). A number of short, informal addresses were given during the day sessions by missionaries and clergymen of note. On Sunday morning at half-past eight o'clock, and again in the early afternoon, a meeting was held for missionaries, sons of missionaries, and those who were to go as missionaries. At nine o'clock a consecration meeting was held by the students. The city pulpits were filled in the morning by members of the Convention. In the afternoon a mass meeting was held in the largest available church. Addresses were given by Rev. Drs. Mateer, of Japan (Presb.), and Fowler, of New York (Meth.), and Rev. Narayan Sheshadri, of India. In the evening the multitude gathered again in great numbers to listen to a Bible reading by Rev. Dr. A. J. Gordon, of Boston (Bapt.), on "The Indwelling of the Spirit." At the close of this meeting the students remained, and for more than an hour engaged in a meeting of consecration, conducted by Dr. Gordon. That meeting none who were present can ever forget. Such depth of feeling, such fervency of utterance, betokened the "indwelling of the Spirit" at that hour.

We cannot here speak in detail of the various exercises of the Convention. We can only say that throughout the utmost harmony prevailed, denominational lines were unknown. The addresses and discussions were full of warmth and of thoughtful devotion to the great end of the Convention, and the interest of all in attendance, instead of flagging, seemed to culminate in that last impressive hour on Sunday night.

The immediate benefits resulting from the Convention cannot but be great, both to the seminaries represented, and to the churches of New Brunswick, to whose hearty coöperation the success of the Convention was in large measure

due. But more permanent results were secured by the formation of an Inter-Seminary Missionary Alliance for the purpose of furthering systematic effort among the seminaries in the interest of missions.

It will be seen from the resolution quoted above, that the aim of this Convention was not to convince every man present that it was his duty to become a foreign missionary. The scope of the Convention embraced foreign missions and home missions and the relation of students to each of these departments, whether as future missionaries or as future pastors. The interest in the movement thus became personal to every theological student. The subjects discussed and the deep Christian spirit of the meetings, brought each man face to face with the question of duty as to his future field of labor, and with the fact of personal responsibility, whether as missionary or as pastor at home, in the great work of teaching all nations.

SPENT ENTHUSIASM.

BY REV. H. C. HAYDN, D. D., DISTRICT SECRETARY OF A. B. C. F. M., NEW YORK.

“THE October meetings” are confessed to have been occasions of rare and kindling power. Those who were present felt it; those who have read fully the reports of the proceedings have been touched by it, to a degree. The memories of the great assemblies, the able papers presented, the reports, the stirring words, the fervent prayers, quicken our pulse to-day.

But after all the question thrusts itself upon us — what is to be the outcome? That is the supreme test of their value — the *outcome* in the writer and the reader of this page, in the churches, on the foreign field — the outcome in missionary interest along the lines of information, prayer, consecration of influence, children, money, to the Lord’s work in the regions beyond our own shores.

Peter felt it good to be on the Mount of Transfiguration. That sort of delectation is a good in itself, perhaps, but it is hard to get at it except as coined into character, or utilized in the life-work of the three apostles of our Lord. They seemed to have turned it to account afterward as one of the evidences by which their faith in Christ was buttressed. We may not forget how our Lord assured his disciples that the power which was a match for unclean spirits of the pit was to come, not by transfiguration scenes, but by prayer and fasting.

A month away from the Annual Meeting, at our work in city or country, in the plodding routine of daily life, as pastors and members of churches, how does the constituency of the Board find itself? Has the enthusiasm kindled been taken down into these walks where men live, and move, and spend their days, to warm the cold, to quicken the sluggish, to encourage the prayerful, so to enlarge the actual working force of the church who pray — and mean it — “thy kingdom come?” Already does the Lord, as his eye sweeps the field, see, in the pastors and churches who use this channel of communication with the unevangelized world, a deeper and more prayerful interest in this great work of the ages, with wiser planning, and better methods for reaching, in a systematic

way, every church, and every Sunday-school, and everybody in them, with the needful information, the requisite pressure of motive, and the happy opportunity of doing something to express the love and the gratitude felt to Christ who redeemed us, and the loyalty we owe him as our Lord and Master? Or is it a spent enthusiasm? a nice time, a fine excursion, generous hospitality, good cheer in the brown autumn days in sight of the glory-crowned hills of New England, and, for an outcome, this year to be as last year? Nay, verily; let it not be so said. Last year was not so full of sweet and winsome life, of glowing zeal and garnered sheaves, that it is fit to be set as the pinnacle of attainment. Nor is the world so fully redeemed that the dear church of Christ may lie back on her won laurels. There is yet much land to be possessed, and the church, thus far, has been but "playing at missions." There are great fog-banks of ignorance, prejudice, indifference, and unbelief in the church itself, to be shone through and blown through till they are seen no more, and the church stands forth, "fair as the moon and terrible as an army with banners," ready for the wars of the Lord. There are great chilling icebergs of worldliness which are no more affected by a world lying in wickedness, and millions writhing in sin, than are the dead by the tears and sighs of widowed and orphaned ones, and which need to be floated into the gulf stream of a passionate sympathy with Christ in his yearnings to save the world. The days of waiting and working in the sublime audacity of a faith which, in vain, strains its gaze for one ray of day-break is long since passed. Behold! the waiting ones are not the men of faith with the gospel in their hands, but the millions of Africa and China wait and call, as the long-time whitened harvest awaits and calls for the reapers. O ye redeemed people of God! bring the tithes into the store-house, that God may be proved whether he will open the windows of heaven and pour out a blessing on this spiritually desolate world till there shall not be room enough to receive it. And do it now. Then will all that has been, wonderful as that is, be but as a faint glimmer of light to the noon-day brightness of such a manifestation of Divine grace.

Will not all who wait and pray for the coming kingdom at once set themselves to secure in this current year *something* from every church, every Sunday-school, and everybody in them, and lift the average giving and praying of the churches one notch higher? Let us say, and mean it, "As much as in me lies I am willing."

"THE NEED FOR MORE MISSIONARIES IN CHINA."

UNDER the above title *The Chinese Recorder* for July-August contains an able article giving many facts concerning China, which are made the basis of an appeal for an immediate and a large missionary reënforcement. The article is too long for transference to these pages, but some of the considerations urged can be here presented. As to the population of China, the character of the people and of the climate, and the preliminary work already done, the following statements are made:—

"The population of China at a moderate estimate may be placed at 300,000,000. On the supposition that the existing missionary labors along the whole sea coast and

some points in the interior lightly touch 100,000,000 of people, it leaves 200,000,000 of the population as yet utterly unreached by any evangelizing agency. Here is a population equal to the whole estimated population of Africa. This vast multitude of people is living under a regularly established government with which western nations have diplomatic and treaty relations. They have a knowledge of all the arts and manufactures connected with civilized life; they have a written language which is common to the population of all the provinces, and a spoken dialect which is understood over the northern half of the Empire. The climate is in all parts of the land, to a wonderful degree, salubrious to the European constitution. The country is everywhere threaded by navigable streams and canals, and these are traversed everywhere by native boats, interchanging the various commodities and productions of the country so that it is possible to reach every part of the country.

"The missions already established can afford assistance and a basis of supplies for new stations that may be located in every inland district. The whole of the Bible has been translated into the book language of the Empire, into the colloquial dialect that is most widely spoken, as well as into several merely local dialects. There is an extensive Christian literature prepared, consisting of commentaries on some of the most important books of the sacred Scriptures, evidences of Christianity, compilations of systematic theology, and a large number of tracts. From amongst the present staff of native Christian workers, in connection with the existing missions, assistants could be furnished to new missions to almost any desirable extent. Thus in the facilities for acquiring the language; in translation of the sacred Scriptures; in supplies of Christian literature; trained native assistants ready to go into new localities, and a basis of supplies from which every part of the field could be easily reached, there are unequalled facilities for a great enlargement of missionary work at comparatively small expense of means, if the necessary men are furnished by the churches to take the lead."

The writer of the article then proceeds to speak in detail of certain changes already made, or now taking place, which bear upon the renovation of the Empire, and which will facilitate the preaching of the gospel among the Chinese. Prominent among the changes are those which serve to effectually break up the traditional isolation of the people and bring them in contact with the men and the ideas of the western world. The reformed customs service brings into constant intercourse with Chinese officials and merchants over one hundred educated men from Europe and America. The efficiency and integrity of these men, who close their offices on the Christian Sabbath, have produced a favorable and wide-spread impression. In preparing for self-defense, China has been compelled to discard her old methods of warfare, and in the raising of an army and navy she has called in trained Europeans, who have drilled her officers, have built arsenals, and have taught the natives how to cast heavy guns. The substitution of foreign-built steamers for the junks has called for an education of China merchants and seamen in western ideas. Because of its relation to foreign nations the government has been compelled to open a university at Peking, under a European faculty, where over one hundred students are now studying western sciences and law and diplomacy. And not only have foreigners in large numbers been brought to China, China has sent her sons abroad, some to the military and naval schools of Europe, while not less than ninety young men have come to America, to remain for fifteen years, in order to secure the best possible general education. Chinese Ambassadors are now to be found in Tokio, Washington, London, Paris, Berlin, and St. Petersburg, and

the legations of the Great Powers are established in the open ports from Canton to Peking. In these various ways the old separating wall has been broken, and the nineteenth century is fast coming in China. Everything is changing, and the childish religions of the Empire must soon give way.

As to what has already been done to give the gospel to China, the article from which we have quoted says:—

"Since 1842, when the treaty of Nankin gave Protestant missionaries the right of residence at the open ports of China, missionaries have been diligently at work seeking to disseminate a knowledge of the Gospel among this people. They have established themselves at all the open ports and at other large cities where they could effect a quiet residence. There are now some two hundred and fifty ordained ministers laboring as missionaries in China, most of whom are married, and more than sixty single ladies, besides the married ladies, laboring for the women in China. There are more than eighty ordained native preachers, and more than five hundred unordained assistant preachers, nearly one hundred colporters, and about one hundred Bible-women. There are about fifteen thousand professing Christians who are gathered into some three hundred organized churches. No estimate can be given of nominal adherents. The gospel has been preached very widely through nine of the provinces, and has been preached to some extent in the other nine by itinerants passing through them. The Bible and religious tracts have been extensively distributed and sold. The effect of all these evangelizing efforts cannot be known, but those who believe God's promise that his word shall not return unto him void, will accept it as a certainty that a wide-spread and strong impression has been made upon the minds of many people. This is an imperfect statement of the present state of things in China, and from it, it will be evident to every one who has considered the the subject, that God in his providence has most wonderfully prepared the way for the spread of his gospel in this Empire, and that there are many influences at work to produce great changes in the institutions of the country."

In answering the question as to the needs of the missionary work at the present time, the following statements are made:—

"There are missionaries needed to reënforce the laborers at the existing stations in order to keep these missions up to an efficient working standard. Besides these, there are *fifty* ordained men needed in 1881 to commence new work in new localities. It is desirable to locate these new men in the unoccupied districts of the partially occupied provinces, and make permanent locations in the provinces which have hitherto been traversed by itinerants. These new locations should be selected so as to be within supporting distance from other stations, and so as successively to spread evangelizing agencies throughout all the different parts of the country. To do this efficiently and coöperatively, at the very least, twenty-five additional will be needed each successive year for ten succeeding years. If the missionary societies wish to set about efficient labors, let them enter into correspondence with each other, making known to each other their respective plans and purposes for enlargement, and agree upon some well-matured arrangement for cordial coöperation in this great Christian enterprise. Hitherto each missionary society represented in China has prosecuted its labors with little reference to the plans of the other societies.

"Hitherto, by reason of the fewness of men and the urgency of the most immediate and simple means of evangelization, little attention has been given to the establishment of schools of a high order. Schools, which will give a thorough training in western science and philosophy, making the Bible the great text book in moral, social, and political philosophy, as well as in all Christian doctrine, are greatly needed. We want a Duff and Wilson, with associate professors, to establish colleges such as they established in Calcutta and Bombay, giving to Chinese students the

same thorough mental training, and the same complete instruction in the Bible, in the English language, and in the western sciences and philosophy. No human intellect could estimate the influence for good of three such schools with one thousand students in each, one at Peking, one at Shanghai, and one at Canton."

Whoever will consider the vastness and the openness of China will agree with the anonymous writer of this valuable article that the request for fifty additional men in 1881 is not an extravagant one. He says that he asks what he thinks the churches may send rather than what he thinks is needed. Certainly the churches of our Lord, of various names, can spare fifty of their trained sons for this grand undertaking. Will they do so? Some must labor with the young men, and all should pray the Lord of the harvest that he would send them forth.

LETTERS FROM THE MISSIONS.

Austrian Mission.

THE fact has already been stated in the *Herald* that, on September 18, three persons were admitted to the new church in Prague, on confession of faith, and that thirteen from the neighboring village of Tabor were to be received on the following Sabbath. Of the latter number Mr. Adams writes: —

"Most of them were brought under the influence of the truth during Brother Motil's residence in Tabor, but have never before been quite prepared to separate themselves from old associations. Brother Rybau, who has been a student in the Evangelist's school for the past four years, will probably remove to Tabor next month, to commence permanent work there. He has been there every alternate Sabbath for nearly six months, and it is very evident that his work has been blessed. The friends in Tabor will rejoice greatly to have him among them.

"Our brethren in Prague have rented a hall, which will be ready for use next Sabbath. Since the favorable decision of the ministry, until now, we have worshiped in the Scotch hall, and at Brother Clark's dwelling. It will be much better to have a hall of our own, and the church undertakes to pay the rent of it."

Eastern Turkey Mission.

FAMINE IN HARVEST TIME.

MR. COLE, of Erzroom, writes, under date of September 11, of a stay of three

weeks which he, in company with Mr. W. N. Chambers, had made in the Alashgerd and Bayazid regions for the purpose of distributing aid to the famished. He says: —

"We had in charge what was equal to about 229 barrels of flour, worth some \$2,640, sent to our English Consul by generous-hearted, sympathizing England, and 436 bushels of wheat, worth \$1,300, from the Ottoman Commission. This organization, though strongly Turkish, seems especially desirous to have American missionaries 'carry the bag' in this enterprise. Had I time it would form an interesting chapter to give something of my experience with the Turkish Governor-general here, before he could take in the enthusiasm that was felt at the capital in having me serve as a member of the Commission, holding all its money, and even drawing from the Governor's own hands money that had been sent up by Turks from other parts of the interior. At first he demanded the money remitted me from the Commission, but in the end, so completely was he overcome, he had to pass over all to me; and though then so haughty, and ignoring such instructions as I presented, yet now he affects to be very friendly, and accepts the situation.

"Beside the above two amounts, we had in hand some \$270 in money sent through the Treasurer of the Board from far-off America. This we made use of in the Bayazid region, as the poor of those parts were too remote from our place of

distribution to be able to come and carry grain for themselves. With the money they could more readily get provisions just over the line in Russia. We assisted, in all, 89 villages and towns, 1,375 families, 9,490 persons, attending personally to the examination of houses and to distribution.

"Those of less experience in the famine work than ourselves can have little idea what a burden and responsibility this work has been. They cannot realize the many dark, dirty, dismal corners we have had to penetrate, old squalid rags disturb, lest we be giving to such as might have a little sustenance on hand. The searching questions we had to put, and the little respect shown for the statements in many cases, would indeed be a shock to your western ideas of manhood, and would be to ours only that we have learned that the greatest caution is needed to avoid grave deception. So thought an acting local governor at one place, who was assisting us in putting the questions, for he would shout out every little while, '*Yalan*' (that's a lie!) We always try to maintain our dignity as Christian missionaries, but must naturally become rather sharers in pursuing Orientals, when it is necessary."

THE OUTLOOK FOR THE WINTER.

"You ask that we let you know when there is no more need for appeals. Would we might make such an announcement at this writing; for we are aware that Christian charity has been heavily taxed both in America and England, so general has the famine been in various quarters. Yet what can we do but reflect the actual state of the case, leaving the public to do as they like about meeting the demand.

"Nearly all the 9,490 we assisted (1,375 families, in 89 villages), have little or no harvest or stock; those having either not being admitted to our list, as a rule. What little we were able to give them has long since been consumed. They have been thrown back upon gleanings from the nearly harvested fields, or plundering here and there as they could get a chance, since the time for greens is over. What harvest the provinces afford from one tenth of their usual sowing is being

shared to a great extent, whether willingly or unwillingly, with those who have nothing. We have fields where one quarter of the crop has been plundered ere it was ripe so that the owner could put sickle to it. Many put guards about their fields, but even that could hardly protect them during the darkness of night. Here and there might be seen little children skulking among the fields, perhaps parching a wisp of their ill gotten grain over a fire they have extemporized, or, perchance, sitting by the wayside devouring it raw, as eagerly as the cattle at the manger.

"Though we did not discover many deaths from actual starvation, yet it is estimated that upwards of 2,000 have died, chiefly before the time of greens. Of this number there were some forty Koords to one Christian. So true is it that 'the mills of the gods grind slow, but they grind fine;' for this wild race are noted for plunder and oppression of Christians, and yet seem prepared poorest of all to meet the famine. Chief of all, the Jalal Koords, infesting the regions about Mt. Ararat, are given to plunder; and yet, wherever we find one of them, we see the skin, as it were, literally clinging to the bones, and his emaciated form covered, if at all, with most squalid rags. As you know, the Koords lead a nomadic sort of life, depending for their living on the increase in their sheep. This year some seventy-five per cent. of these have died from lack of fodder and from disease.

"I heard of one *Jalal* who reported three thousand piasters for taxes last year, and this year only three! What must be the outlook for such, as they come down from their mountain encampment on the approach of winter? Other years they had sheep to exchange for wheat, but now the stream is dried at the fountain and the outlook is dark indeed. Koords and Musulmans generally have little idea of benevolence, especially in these parts, and from the various distributions little or nothing has been given them, though Christians have had much help. Hence we were forced to accept the Koords, since the only tests of admission to our list were *manhood* and *extreme poverty*. We had often to contend stoutly with such

arguments as, 'What, feed the *Koords*, who will rise up to cut our throats?' Whereupon we had to refer them to their Testament-language, 'if thine enemy hunger, feed him,' etc., which usually silenced them.

" You may ask what is to be done to stay the famine and save life. Seed, *seed* in the next six weeks, is our plea for humanity's sake! \$10,000 are needed during this time. The Consul is working for this object. He has a good beginning in hand from England. We should also be able to lay in provisions, at lowest rates, for the heart of winter. In this way the dark cloud would lift. Without such aid, I fear death and dispersion will depopulate these provinces."

Western Turkey Mission.

THE TRIAL OF DR. PARSONS' MURDERERS.

DR. E. E. BLISS sends the following account of the arraignment and condemnation of Ali and his two associates for the murder of Dr. Parsons : —

" The trial of the three Yuruks, murderers of Rev. Mr. Parsons and his Armenian attendant Garabed, took place on Saturday, October 9, before the Central Criminal Court of Constantinople. This tribunal holds its sessions in a large building originally designed for a university, and in the immediate vicinity of the Mosque of St. Sophia. A large number of public offices are now crowded into this building, and upon going there, at the time appointed for the trial, it was only after long wandering through halls and passages, and by making many inquiries that we succeeded in finding the appartments assigned to the court. Then we waited an hour or more for any signs that it was to hold a session. When the judges finally arrived in their carriages, they must needs take more time to refresh themselves with pipes and coffee in an anteroom. Meanwhile two of the prisoners had been brought in under charge of policemen, who reported that the third man was 'sick and couldn't come.' Orders, however, were given that he be brought in a chair or litter. This occasioned further

delay, so that the session of the court did not actually commence till full two hours after the appointed time.

" This Central Criminal Court is one of the reformed institutions of Turkey, but has not yet attained to any very high standard of punctuality and promptness. Formerly prisoners arraigned for crime were tried before a single Turkish judge, one of the sacred order of Ulema, and examinations were conducted according to the very peculiar rules of Mohammedan law. Now five judges constitute the court, and they follow to some extent European methods of procedure. The presiding judge is a white-turbaned Turk, one of the Ulema. The vice-president is a Greek. This man took a leading part in the examinations, and was evidently the mouthpiece of the court. Two other judges were Turks, and the remaining one an Austrian, who has become a Mussulman.

" When all were ready for the opening of the trial, these five judges filed in and took their seats on a platform somewhat elevated above the general level of the court-room floor, so as to give them a clear view of the prisoners, who were seated upon a wooden bench under guard, immediately before and below the judges. The President opened the proceedings by asking the prisoners, one by one, their names, ages, places of residence, and occupations. The vice-president then stated to them the accusation upon which they were to be examined, and asked if they had received a copy of the minutes of a previous examination held at Nicomedia very soon after the murder. They acknowledged the reception of the document, but made no remark in regard to it. These records were then read by the clerk of the court. In that previous examination the prisoners had made confession of their guilt, still the vice-president called upon them, each in his turn, to relate again the circumstances of the murder. This they did, all giving substantially the same story."

CONDEMNATION AND SENTENCE.

The account given by the prisoners on the trial differs little from the reports published in the October *Herald*. Two lawyers, one an Englishman and the other

an Armenian, employed by the American legation to prosecute the case, then made their pleas, and were followed by an Armenian lawyer in the defense. Dr. Bliss continues:—

“These various pleas occupied nearly an hour, and, like all the proceedings, were in the Turkish language. The judges then retired to make up their verdict, and at the end of perhaps a half hour they came in to announce that they found Ali guilty of murder in the first degree, and the others of aiding and abetting the act. The prosecuting officer then rose and demanded that sentence be pronounced in accordance with this verdict. The counsel on either side were then asked if they had anything further to present, and having answered in the negative, the judges again retired, returning after another interval of twenty minutes. They then pronounced the judgment of the court, condemning Ali to death by hanging, and Eiub and Suleiman to imprisonment, with hard labor, for fifteen years. The prisoners received the announcement with very little manifestation of emotion, Ali alone turning a little more pale than usual.

“During the retirement of the judges there was considerable discussion among the spectators in regard to the probable verdict. A Turk was asked his opinion. He replied, ‘Ali will be condemned to death, the others to imprisonment.’ ‘But it is a pity,’ said his companion, ‘that there should be any putting to death.’ ‘Eh!’ answered the other, ‘I said he would be *condemned* to death, but actually putting to death is another matter.’ And here hangs the doubt. The decision of the court satisfies the ends of justice, perhaps, as far as it goes, but will it be carried out? No capital punishment can be inflicted here except by virtue of an express firman of the Sultan. It is said that from sixty to eighty criminals are under sentence of death in the prisons here, but no firmans are issued for their execution. This case is one of special importance, involving the question whether the extreme penalty of the law will be inflicted upon a Mussulman for the murder of a Christian.”

UNIEH AND MARSOVAN.

Mr. Riggs, of Marsovan, writes of a visit in the northeast portion of the field, upon the borders of the Black Sea, where are the out-stations of Samsoon, Kapookayah, Charshamba, Unieh, and Fatsa. He says:—

“The region where these villages are situated may be described in a word as the Switzerland of Turkey. Exquisite alpine scenery, wooded glens, plashing streams, lofty mountains, and lovely wild flowers, are truly refreshing from one coming from the more dry and barren parts of Asia Minor. The people are brave and hardy mountaineers. They live on soggy corn bread, and don’t know how a bed or mattress of any kind feels. They are terribly oppressed by the irresponsible minions of an unrighteous government, and feel most keenly the hard times. Many have run away to Russia, but it costs all they can raise to escape from this country, and they have a hard time of it after they get there. These people are earnest in the matter of education, and have district schools at several points.

“Unieh is the ancient Oenoë (*Olvónē*), and the inhabitants speak Greek, although the language differs somewhat from that of Athens, especially in pronunciation. They retain many archaisms which have been lost from the polite language of the centers of modern Greek literature. There is a little band of people there who are trying to study and follow the teachings of the gospel. They are feeble, but I trust may form the nucleus of a good church some day. The leading spirit among them is a partially educated doctor, who is cautious in his practice, generous in his use of his earnings, an omnivorous reader as far as his weak eyes will allow him, and a faithful exhorter. A Greek himself, he has an Armenian wife, and holds the respect and affection of all nationalities. With aid from funds of the Board, they have just bought for a chapel an old house in a good situation, and now they want a good preacher.

“In pursuance of the policy in regard to education adopted this year by the Western Turkey Mission, the Marsovan

church and congregation, at the suggestion of the missionaries, are planning for the immediate establishment of a high school or academy, whose aims shall not be much below those of the colleges in Aintab and Harpoot. They have raised about \$1,320, and hope to add considerable more with the expectation of aid also from outside. This we hope will do the work of our station class, and much more besides.

"In our seminary we now have a class of seniors numbering twenty, with expectation of about four more. These will graduate in the summer or spring of 1882. We have also a preparatory or junior class numbering ten or twelve. Of the seniors four, and of the juniors six, are Greeks."

THE NEEDS OF TURKEY.

Dr. Wood, writing from Constantinople, September 11, says: —

"We are living quietly in the midst of a political struggle that bids fair to have consequences of the greatest importance. So strict is the censorship on the telegraph and local press, that we depend much on foreign newspapers for news of what is going on in the palace, where, and not at the Porte, is emphatically the seat of government under the present regime.

"The moral regeneration of these lands for which we labor, is becoming more and more evidently a necessity, and helps to it are multiplying under political decay and disintegration. The demand for education is strengthening wonderfully. Under all the impoverishment of society the call is for schools. Robert College has 210 names on the roll of its pupils as compared with one half that number two or three years ago. The pressure on the Home School for girls exceeds its means of accommodation. At the close of the last term a class of five, all boarders, graduated: and twelve other boarders, for different good reasons, left not to return. All these places have been filled. Several of the new-comers are from Armenian families of the higher class. The raising of the terms of tuition and board which has been made prevents the coming of some, but others take their places; and the opposition to the Home as a missionary institution is no longer a serious

barrier to its success. All the signs of the times call for enlargement and perseverance in our whole work of evangelistic education, and in all agencies for the spread of a life-giving gospel in this tottering empire, the people of which are to remain after it shall perish."

Mahratta Mission.

INTEREST NEAR SIROOR.

MR. WINSOR, writing from Siroor, August 27, says: —

"The interest we are having in one of our villages surpasses all I have previously witnessed. The gospel of Christ is really taking hold of the people, and many, I trust, will soon be numbered among those who are renewed in heart and life. The work the teacher has done in Ranjangar has been owned and blest of God. The people have allowed the teacher's little boy to carry off and break up some of their idols. When they began to remonstrate, the teacher said, 'If they are gods, and my boy carries them off, they will either take care of themselves, or punish him for his attempt to despoil them.' The people were content to wait the issue, and the effect on them is most wonderful. They have completely lost all confidence in their idols, and have ceased to bow to the feet of their hitherto respected religious teacher. I have baptized one of these men, and his wife is to be baptized soon.

"A darker day is before this people than ever befell them during the long, long famine. Three months have weary eyes and hearts been looking and hoping for rain; three months and not even a shower sufficient to make grass grow. There is not a blade of green grass to be seen, so to speak, not a single crop this season, so far, and another famine more dreadful than the previous one stares these people in the face. This distress is more especially local. At Satara and Sholapur it may not be so; but here it is worse than before."

Mrs. Winsor also writes of this work at Ranjangar: —

"The Christian teacher has been at work there but ten months, and a great change has been effected by God's blessing, so that all the Mahars have left their idols, and are striving in all the ways they can to learn of the true God. Mr. Winsor has visited the place several times; two Sabbaths since he sent a preacher to assist the helper, and all day long the people begged of them to tell, and to sing, *The Old, Old Story*. From six o'clock in the morning until 10 o'clock at night, these Christians talked with the people. The work is also extending to other villages.

"A very interesting case of a backslider desiring to return has come to our notice within a few days. He was a teacher and also a preacher, but fell into sin. Now he is very penitent, and his wife, who has heretofore been a heathen, comes, saying, 'I was the one who tempted my husband. If it had not been for my wickedness he would have remained a Christian. I am asking God's forgiveness, and I wish to be baptized, and we will go together in the good way.' The man's principal sin was in regard to the selling of land, in which it seemed he had cheated. He has been over twenty years away from the church. God sometimes brings back the wanderer at the eleventh hour, and we trust He has led this man to see his sin and to true repentance. There are other interesting cases."

RAIN.—IDOLS GIVEN UP.

Three weeks later than the date of the previous letter, Mr. Winsor writes:—

"Thanks be unto God, the heavens drop down fatness. When the last hope was just falling into despair the waters of heaven descended. Rain has fallen in rich abundance; the whole face of nature, and man's too, has become a radiant smile. Your hearts will unite in praising God for his mercy to us.

"I went again to Ranjangar last Friday, and, beyond all my expectations, I came away bringing their gods with me. Yes, two images of the god Ganpatti and three of their Nundi Biles. Before these images these people have bowed for generations, but now, in the presence of each other, they put them into my hands, and

they are with me now to be brought to America when we come."

Madura Mission.

ADDITIONS AT MADURA STATION.

MR. RENDALL, writing from Madura, September 2, gives the following cheering record of recent months:—

"During the first eight months of the year, 1880, forty-three persons have been received to the three churches of Madura station, on profession of their faith. All parts of the field have been blest with additions. I am very thankful for these tokens of God's presence. It has been a source of great pleasure to me to attend the communion services in various parts of the station. There are five different places where the Lord's Supper has been administered, to meet the wants of the church members. At nearly every place there have been additions, and the people have greatly rejoiced to have the ordinances administered in their own villages. In each of four of the places there are between twenty and thirty communicants. There are now 142 communicants connected with the Station Church, 140 connected with the West Madura Church, Pastor Rowland, and 175 connected with the Madura East Church, Pastor Cornelius. During the eight months under review, there have been thirty-five children baptized, showing a healthy feeling of responsibility on the part of parents in the training of their children.

"In noticing signs of encouragement, Pastor Rowland states, that five respectable heathen, two of them Brahmin lads connected with the government Zillah school, attend the church services very regularly. He also remarks that two elderly men among the heathen are reading the Bible through in course. Pastor Cornelius observes that three young men from respectable Hindu families attend the Sabbath services at the East Church, and take great pleasure in this privilege. Both pastors speak of continued interest among the heathen on religious subjects, but they find that infidel publications are also being circulated, doing much mischief.

"We have dedicated two neat village churches, built with the aid from the "Otis Legacy," one at Andipatti, and the other at Volasi; in both places we have very encouraging congregations.

"The village schools are more prosperous than last year, and there are demands for schools in a number of new villages, and had I the means I should be glad to commence them. As it is, I must be contented to hold on to the point now occupied. The Girls' Boarding School has had remarkable prosperity thus far, this year. The teachers are increasing in efficiency, and in their interest in their work, and the health of the pupils has been unusually good."

TRUTH AMID ERROR.

Mr. Burnell, of Melur, narrates the following incident: —

"This morning it was pleasant to sell the tract, *Sunbeams for the Human Heart*, to a young Mohammedan. Generally the followers of the false prophet are as ignorant and unlettered as the Hindus, and very nearly as debased and vile, but this man was a good reader; and as the tract is made up of God's Word, and he himself has promised concerning it, 'My Word shall not return unto me void,' we will hope some good will come through it. This tract, *Sunbeams*, was originally printed in its Tamil form at Pasumalai, but has now been adopted by the Madura Religious Tract and Book Society, and ought, from its contents and make-up, to be one of the most widely circulated and most useful of that society's issues.

"It was not particularly encouraging, as a visit was made among the people at five o'clock this afternoon, to find the young Moslem with some thirty other natives, old and young, at a cock-fight in an open field, near a tamarind tree. The same cruel sport, with the sharp knives bound on the spurs, has been seen in the same place before. Then it was not rebuked; to-

day it was, and there was a pointing on to the judgment, and to the truth that as men sow so they will reap. Among the hearers was a Sepoy's wife from a distant village, whose intelligence was in marked contrast with the people of the place. Her admiration and respect for white people was put forth in very strong hyperbole."

Mission to Western Mexico

GROWTH AMID PERSECUTION.

MRS. WATKINS writes from Guadalajara, September 15: —

"The work is progressing quite rapidly in these days. In San Juan de Dios, one of the suburbs of the city, where Mr. Watkins has held meetings the last year, there is a crowded house three times in the week, Sunday afternoon, and Tuesday and Friday evenings. It bids fair to be soon as large and important a congregation as the one in the center of the city. A great many Catholics are changing their faith in these days, while, as a natural consequence, there is much persecution. The government gives us but little protection; that is, it does not punish the assassins and persecutors, as most in authority here at present are not favorable to Protestantism. We expect nothing better until after the question as to who is to be President is decided. Those in authority are trying to please the stronger party so as to keep their places, and they tolerate almost anything in the mean time. We feel more and more the loss of our good preacher, Antonio Reyes, of whose assassination we have written. The wounded man is recovering. My school is increasing constantly, so that now we have between seventy and eighty, and we shall have to employ more help in the school. We need larger quarters and more furniture for the school-room, as we have nothing but common benches and a white pine table."

GLEANINGS FROM LETTERS.

E. W. Fenney, Monastir, European Turkey.—On the 28th of August three

Bulgarians were shot north of Perlepe, about one hour distant. One was killed

instantly. Two men were shot two hours from Perlepe on the Monastir road, but were only wounded. Three men from a distant village as they entered Perlepe were shot,—two killed on the spot. All this was one morning's work. The Saturday before three were killed near Perlepe. In a village near by three men were beaten, one of them to death. Four hours from here six men and women were shot and nine taken to the mountains, while several houses were burned. On account of this we thought it best to stay at home. I forgot to add that four were killed ten days ago in our helper's village. How long, Lord! how long!

L. S. Crawford, Manisa, Western Turkey.—I ought to speak of the bright opening of our schools in Manisa this year. The Greek school has received several new scholars. One father, who had sent his daughter and son as day scholars, came to Miss Cull and said he wanted to pay for his daughter's board, as he and others had noticed the great improvement that had come over another girl whom Miss Cull had had in the boarding-school for some time. I have thought that one great reason why our field seems so discouraging is because there have been so many changes among the workers. The present success of Miss Cull's school certainly seems a reward of one earnest, conscientious, unchanging plan and planner.

Americus Fuller, Aintab, Central Turkey.—It is now about four years since I have been in the Kessab part of our field, and I was glad to find that in most of the villages there are substantial signs of progress in increased congregations, and a greatly quickened interest in the education of girls. The work which Miss Proctor is carrying on here is most excellent, and cannot fail to tell powerfully on the religious and moral condition of this people. The church in Kessab has suffered greatly from the troubles in regard to the old pastor, but now he has gone off, with some hundred followers, the prospect seems to brighten.

William S. Howland, Mandapasalai, Madura Mission.—In March I dedicated a large prayer house in a village seven miles away. It is large and very nicely

built. The mud walls are square and smooth, the thatched roof is matted underside, and the rafters are straight. The windows and doors are well made. The carpenter who worked on the building made a promise that when the building was dedicated, he would come out as a Christian. The evening of the dedication he kept his promise and has since lived as a Christian and seems truly converted. We are now building a church at the station center. All these years we have had to meet on the veranda of our house. The foundation of the church has been laid for several years. The corner-stone was laid in April last. We hope now to finish the walls by the middle of September, and if possible put on the roof before December. The Otis Legacy is helping us build it. The coolies who work, all give one tenth of their wages every day. The prospect of having a building to worship in is very pleasant.

J. D. Davis, Kioto, Japan.—Some months ago some Greek Church native preachers went into the province of Tango, and the police, under orders of the Kioto governor, forbade their preaching. As they proved refractory, the governor reported the matter to the Central government and orders came back to let them alone. His excellency has now, so it is reported, sent in his resignation. As showing his animus, our colporter evangelists who have been out this summer report that as soon as they entered the Kioto Fu, the booksellers refused to have anything to do with the books, as the governor had issued strict orders that they must not touch any book unless it had the stamp of the Department of Education upon it. It is refreshing to see such a man go to the wall.

M. L. Gordon, Kioto, Japan.—School opens to-day, [September 13] with most of the old students back and a goodly number of new faces. We shall have a larger number than last year. Our theological class will not be large, probably not more than four or five. Mr. Wright, of Andover, has kindly donated to the school several copies of his work on Christian Evidences, which is used as a text-book by our theological class. We open a preparatory de-

partment this term, *in response to the wish of parents*, — some in distant cities, who want to get their boys under the good influences of our Christian school.

Miss Julia A. Gulick, Arima, Japan. — After spending a few days at Hikone and also at Yōka-ichi, we went with the pastor of the latter church to the neighboring town of Hino, not previously visited by any missionary. Here we found a number of persons who had become interested in the truth through the efforts of the Yōka-ichi pastor, and other young men from the Kioto school who have spent more or less time there. We were privileged to make the acquaintance of several families among the "upper ten," and we have since in Kobe had very many pleasant calls from two of the elderly gentlemen, and the son of one of them and his wife. The young man teaches English in the government Normal School quite near us.

Miss J. G. Evans, Tung-cho, North China. — I have not enjoyed anything since I have been in China as I did the six weeks we worked in Shantung. It was such a delight and surprise to me to find such numbers of women to be taught. They all, even the most advanced, need much instruction and were so pleased to have an opportunity to be taught. At every village we had many outsiders who listened well, — at some places crowds, but not like those of last year when the novelty of seeing a foreign lady drew

such numbers as to greatly hinder the work. Those who came to us this year came mostly to hear and because they were interested. There were none baptized, Mr. Smith thinking it best that those who applied should wait until they were better instructed. At almost every place we visited there were cases of interest.

A. O. Forbes, Honolulu, Sandwich Islands. — Dr. Hyde and myself have spent eight days, including one Sabbath, in visiting five churches of Oahu. We held meetings with all of these churches, consulted with the pastors and deacons, and felt that we were well repaid for our labor. At Kahana Church, especially, we found a live, vigorous, progressive work going on, under the lead of Rev. J. W. Kaapu, a graduate of the Institute under Dr. Hyde's instruction. He has been settled there a little more than one year, and has gained a firm hold upon his people. He has a flourishing Young Men's Christian Association, and another for the Young Women, an earnest Sabbath-school, and a working church. They are now putting up a comfortable parsonage. At Waialua, also, we found another of Dr. Hyde's students, a young man of more than ordinary promise and ability. He has been settled there but a few months, having graduated in June last. But he is evidently getting hold well, and I trust will do a valuable work in that difficult field.

MISSIONS OF OTHER BOARDS.

LONDON MISSIONARY SOCIETY IN CENTRAL AFRICA.

The *Chronicle* of the L. M. S. for October contains letters from Dr. Southon in Urambo, as well as from the missionaries on Lake Tanganyika. Dr. Southon is finding King Mirambo somewhat more tractable than he has heretofore seemed, though caring little for the gospel which he hears. Dr. Southon writes: —

"Mirambo, I am sorry to say, has gone to fight a large place called Takuma, south-

west of Ugala. He has cannon, and about seven thousand men, so that he will probably be successful. Before he left he gave me sixteen cows, four calves, twenty-one sheep and goats, and about forty acres of matama, now nearly ripe. Since then he sent word to say a field of rice would be considered mine, and when ripe the villagers near by were to clean and bring it me. I felt it right to make some return for these presents, and more especially as I felt that it was a token on his part of the

good-will he bears towards me. I therefore made him a present of one of the three nine-feet tents brought from England. In this country, where all fabrics of a cloth nature quickly rot and wear out, tents in about two years become useless. The gift was not intrinsically worth very much, but, as Mirambo had frequently expressed a desire for a good tent, I thought nothing could be more appropriate. He was much pleased, and shortly after sent me a boy to tend the goats and sheep which he had given me. After Mirambo's departure, a message came from him to the effect that he had appointed me chief of the Kwikuru and of Urambo. I immediately sent a message firmly declining the honor he would do me, and emphatically declaring that, while I was ever ready to serve individuals by helping them in any way I could, I would never have anything to do with the government of the people. To this I have not yet received a reply.

"My wants have in many respects been supplied, without the need of asking, by natives who are grateful for kindness shown them. In fact, often when an unexpected but needed supply of food has come, the words of the Master have occurred to me, 'Your heavenly Father knoweth that ye have need of them.' To mention instances, I would say that the chief of Kirira — Misukia by name — has several times sent me provisions of various kinds; the chief of Makabacha voluntarily sends vegetables; the chief of Managuruguru gave eighty banana trees when he heard I wished to buy some; last, but not least, Mirambo sends an ox or sheep occasionally, and often says that, as he invited the missionary to settle here, he feels bound to support him. Of course, all this is very pleasing; but, until I can talk freely to the people in their own language, little can be done in the way of the work we all have so much at heart — the teaching of the gospel by preaching to the masses the glad news of salvation through Jesus Christ."

On Lake Tanganyika, explorations have been made, and a new location has been selected at the Northern end of the lake. At the southern end three eligible localities have been found for the establishment of

a station, and the people seem numerous and friendly. Of the progress at Ujiji, Mr. Hore writes: —

"A residence of eighteen months here, although no teaching or preaching has been undertaken, has made its mark upon the Wajiji. The first strangeness has worn off; our uprightness is recognized, our medicine sought for and gratefully received, our Sunday respected, and our habits and customs no longer regarded with suspicion; a cheerful and friendly greeting is afforded in every village and house. The Wajiji admit that there is 'no evil in us,' and that we are their 'friends.' We are, in fact, established as respected sojourners if not citizens in the land. A considerable outlay of money, some work, and quiet persistence have, with God's blessing, overcome very great difficulties here — such, indeed, as will most probably be equaled in the establishment of no other station on the Lake."

"Ujiji is a stronghold of the enemy, but we have secured a little field therein: we meet them face to face; here we are a thorn in their side and a restraint upon them. It is here, side by side with the Arabs, that the natives are able to draw their comparisons (very favorable to us), and they (the Arabs) themselves testify to our integrity by their implicit faith in our word. More valuable to any Arab than *ivory, cloth, or gold* is a bill with an Englishman's signature!"

"I doubt if any *more* healthy place will be found than Ujiji; and food, and all supplies, will be peculiarly abundant as long as its markets are permitted to continue in peace.

THE McALL MISSION IN PARIS.

At a meeting in behalf of Continental and Foreign Missions, held in London, October 12, among the addresses was one by Rev. R. W. McAll, the head of the renowned mission in Paris, which bears his name. From Mr. McAll's address we take the following condensed account of the progress of the work under his charge: —

"Permit me to say a few words upon the recent history of our mission. When I

spoke eight years ago at Nottingham we had four stations in Paris with 330 sittings. We have now twenty-four stations, widely diffused, from the Rue de Rivoli in the center of Paris to the remotest faubourgs — twenty-five rooms with over 5,000 sittings. We have also lately adopted a plan of hiring from time to time large ball-rooms and concert rooms, well situated for a series of Gospel Meetings. We opened a great hall a few weeks ago in the Rue St. Antoine, which has been crowded every evening by persons anxious to listen to the faithful efforts of the excellent M. Theodore Monod and other speakers. It is indeed thrilling to hear the beautiful Gospel hymns sung, where only jesting, ribaldry, and profanity were heard before. Then there is another feature. Some of our good young men go out into the dark and benighted villages a distance from Paris, and hold meetings in some suitable room and preach the gospel to the people. We have also adult Bible classes at most of our principal stations, many of which are conducted by the neighboring pastors. Thus there is a very precious link formed between our mission stations and the surrounding churches. I will not attempt to speak of our Sunday-schools, our Bible and tract distributions, and so on. In Lyons we have five stations, with 800 sittings; in Bordeaux four stations, with 600 sittings; in Boulogne-sur-Mer two sta-

tions; in La Rochelle and Rochefort one station each. We are also establishing a large mission at Lisle and other places. Indeed the call reaches us almost daily, 'Come over and help us.' But what are we among so many? Perhaps most of all we rejoice because similar Christian enterprises on a similar model have been springing up around us. We have in Paris the work of our pioneering evangelist, the excellent and venerable pastor, Armand Delille. Then there is the medical mission, which has been so much blessed; and we have also numerous schools and classes. There is the work of our Wesleyan and our Baptist brethren, and there is a new Paris City Mission which promises good things in days to come. Then beyond this, M. Réveillaud, of whom I have already spoken, has been carrying on his work, and there is the Mission Intérieure, the Société Evangélique, and Société Centrale. Those who are aided by the Geneva Society, by the Evangelical Continental Society, and the Foreign Evangelization Society, are conveying the tidings of salvation to people who never heard the Gospel before in hundreds of places throughout France. Yet there remains much land to be possessed. There are whole Departments of France in which not a single evangelistic agency exists. A great work indeed remains to be done."

MISCELLANY.

THE INTENT AND PURPOSE OF THE CHURCH

[From the address of Prof. George F. Ladd, at the late Annual Meeting of the A. B. C. F. M.]

IT is laid upon every local Congregational Church here at home that it shall take part in this foreign missionary work. When we plant a Congregational Church our councils are very careful to see that it has an orthodox creed, and it is well. But, I tell you, I would have an article concerning the final purpose, the meaning of a Christian church, inserted into every creed, or it should not be called orthodox. It should specify what you mean to do

with your church when you have it founded on so-called orthodox principles. Our councils for ordination are very careful to inquire into the religious belief of ministers whom they ordain, and it is well. But I would have them ask every minister upon whom they lay their hands, "Brother, what do you intend to do with this church, when you become pastor of it? Do you intend to make it a missionary church?" And I say that there could scarcely be any fault in any article of his creed to be mentioned, which would serve, to my thinking, as a greater cause for barring any man from the ministry than

his failure to respond to the demand made upon him to work himself and to cause his church to be worked for the spread of the religion of Jesus Christ in the earth. It falls, then, on every pastor in every local church to see to it that his brightest young men, his most carefully educated young women, his most favored children in the faith, are informed of the obligations under which they are placed by their confession of faith in Jesus Christ, and are consecrated to this work and trained for it.

Our past neglects enforce this demand. We have never emphasized the idea of evangelism in the church as we should have done. Noble John Davenport, when he is telling what a Christian church is and what it means, gives its efficient cause, its formal cause, its material cause in royal philosophic fashion, but why does not he go on with that Aristotelian division and tell what is that *final* cause, the intent and purpose of the Christian church? Weighty John Owen, in many of his writings, comes so near to the great thought that it almost seems as though he could not longer avoid it; and yet nowhere, so far as I am aware, does he lay down that principle, fundamental in the constitution of the Christian church, that the Church of Jesus Christ has no right to be unless it means to do something for the conversion of the world, for the bringing of men to Jesus Christ.



THE SPIRIT OF CHRISTIAN MISSIONS.

[From Rev. Dr. Manning's Sermon before the American Board.]

They [missions] proceed on the principle of sacrifice — are a constant laying down of life for the good of others. This is true from the center to the circumference of the work. Starting from each home office, and going out on all sides, we find at every step, and in the farthest mission-field, self-denial and self-sacrifice. There is an outlay of time, strength, and sympathy, for which no worldly return is sought or expected. Poor widows give their farthings, and others their larger sums; families live on inadequate salaries, uncounted hours are taken from business, days of prayer and

nights of anxiety are spent, and no reward is thought of or desired. It is all bread taken from the mouth at the Lord's bidding, and cast upon the waters, not to be gathered again until the eternal shore is reached. Is it for their own sake, think you, that the young husband and wife, standing on the vessel's deck after the parting hymn has been sung, turn their faces whithersoever the spirit sends them? Is it for any selfish reason that the aged parents, who have reared them so tenderly, watch the lessening sail, and wave their tearful good-by as it vanishes from their view? Do they find any return, as the world counts dividends, in going back to look at the pictures of their departed children, and to speak their loved names? "Not for our sake, but for the sake of those who know not Christ," is the answer which confounds the selfish man when he asks, "Why this waste?" Follow that little ship's company on the way. Hear them speak of early associations, of the family circle, the school, the friends, the familiar trees about the homestead, the loved streams of water, the grand old mountains. "What induced you to give up all that peace and sweetness of life amid the glorious surroundings of your birthplace?" we ask. There is a swelling of great emotions within them as they hear the question; and with brimming, yet brave and upturned eyes, they say, "We go to seek those for whom our Lord died." Is it a pleasure to them to be confronted daily with strange, wild faces, to miss the dear mother tongue, to be obliged to preach the blessed words of Christ in an uncouth and inadequate dialect? Look through their dwelling: its furniture spoiled by the heat of the climate, or its walls not able to keep out the wintry wind; greedy insects invading every corner of it, poisonous reptiles crawling over and around it, hungry beasts of prey stealthily watching in the jungle hard by, its table spread with food which only their wish to be strong for their self-denying work can make palatable. "Does this pay?" you ask. "Not as the money-changers reckon pay," they answer. "But we," they add, "have another motive; we are to Christ a willing sacrifice, to be used of him in planting

here his saving gospel." Think you that no struggle takes place in them when they are forced to send their children home to be educated? Is it such a motive as you act from in secular affairs, which persuades them to let their families be broken up? which strengthens them to lie down and die alone, beneath the ice-hills of Greenland, on the banks of the Gaboon River, or within the suffocating walls of Mosul? You behold here a new and marvelous power at work in the world; something which is above man or nature, which came from the God who is love. Here is no thirst for fame, glory, or riches, but a longing to be offered up for the good of others. This spirit is not due to commerce, to science, to the finding and peopling of new lands. It is the spirit of the gospel, for lack of which the world has been full of discord. Everything which seemed to favor universal peace and good-will has been spoiled by some element of self-interest. But here self is devoted to the well-being of those who cannot repay; and we all see that this spirit, if made everywhere dominant, cannot but bring all men into one brotherhood. It is the same spirit out of which God sent his Son into the world; and out of which the Son was obedient unto death, even the death of the cross. This entire freedom from self-seeking, this eagerness not to be ministered unto but to minister, this lowliness and suffering for the sake of others, which the mighty men of the world have never shown, but which is the spirit of Christian missions, is our only hope of the new heaven and new earth. How can there be any war, or oppression, or other abuse of man by man, where each one is seeking not his own, and no one owes anything but to love his brother? Such a spirit is all-powerful; it tames ferocity, it melts the icy heart, it overawes wickedness. Christ's kingdom, the kingdom of suffering for the good of others, though the least of all seeds in the beginning, is our only reliance if the races of men are ever to become a single family; for nowhere else do we find that self-surrender and toiling for our neighbor's good which are the only possible basis of a real and enduring brotherhood.

CAPABILITIES OF THE AFRICAN.

The *British Quarterly Review* for October has a long and able paper upon "Exploration and Mission Work in Africa." After referring to the degradation of the people, and to Sir Samuel Baker's declaration that the African is quite on a level with the brute, the writer says:—

"There is no lack of evidence to show that there is good material in the Africs from which good results may be confidently expected. We may confidently contrast with the sweeping language of Sir Samuel Baker the simple, authentic narratives of Livingstone and Stanley. Those who have known the African longest and best speak most kindly of him, and seem privileged to indulge the highest hopes of his future. One of the greatest of the massive services rendered by Livingstone to humanity was the testimony which he bore to the fidelity and affection of the sable children of Africa. They reciprocated his services, and with the sagacity of love, contrary to the unwise advice of his well-intentioned countrymen, bore his beloved form to the sea, and so enabled it to rest within the tender gloom of the great Abbey. It is impossible, with Livingstone's journal and opinions confronting us, to acquiesce in so sweeping a condemnation. Mr. Stanley, like Livingstone, speaks with the highest gratitude of the devotion and goodness of his band. 'What a long, long and true friendship was here sundered! What a noble fidelity these untutored souls had exhibited in every scene of strife with man and nature through which these poor men and women had borne me company, and solaced me by the simple sympathy of common suffering, came hurrying across my memory!' 'It has been said,' wrote Mr. Stanley to the Royal Geographical Society, 'that the African is unimprovable and irredeemable, but that I utterly deny.' Mr. Rowley, who has carefully studied the religious nature of the African, can draw some crumbs of comfort even from their superstition and debasement. He argues that although their spiritualism may represent the lowest stages of religious conception, yet, in the primary idea of a sympathy between the natural and the supernatural, there are the possibilities of the highest

spiritual advancement. 'Christianity is not simply a religion of precepts, but a spiritual life system, and the religion of the Africans is based upon a belief in the existence and agency of the spiritual world.' On this basis a living structure may yet be built. We may compare also Livingstone's words. 'It is part of their original faith to ascribe everything above human agency to unseen spirits. Goodness or unselfishness impresses their minds more than any kind of skill or power. They say, "You have different hearts from ours; all black men's hearts are bad, but yours are good." The prayer to Jesus for a new heart and right spirit at once commends itself as appropriate.'

"Moreover, it must be said that the general language of hopeless denunciation is altogether unscientific. We often find in those who use such language an utter want of discrimination between the east and the west, the north and the south. They confuse the races of Africa just as they used to confuse the races of Hindostan. The country has an astonishing variety of linguistic systems. The populations may be said to arrange themselves in zones with a kind of mathematical accuracy. The whole of the north of Africa, to the southern borders of the Sahara, belongs to the Caucasian race, and these have been reinforced by European settlers. Behind the Desert, extending from the Atlantic to the Southern Nile, are the great masses of negro population. They are divided into two leading groups, and then break up into various unities. Many of these interior races are altogether superior to what is called the typical negro. Livingstone, in his last journal writes, 'I would back a company of Manuyema men to be far superior in shape of head, and generally in physical form too, against the whole Anthropological Society.' Lastly, hemmed in by the Boers and the European colonies, we have the exhausted race of the Hottentots and the Bechuanas, who, from the evidence of language and the remarkable ruins discovered by ancient travelers, appear to have lapsed from a higher estate. The traveler Barth tells us that he has noted the ruins of admirable structures, and vast territories are

now howling wildernesses which were once in the highest state of cultivation.

"We cannot believe that there is any branch of the great human family to which the words of the everlasting gospel, arranged as they are in the simplest forms of human speech, can be delivered altogether in vain. Richard Cecil once said that the gospel had once tamed the man-tiger, the New Zealander, and the man-fish, the Esquimaux. In Africa we already find a native bishop, many ordained clergy, and very many native congregations. We find also genuine records of martyrdom which recall the glorious records of the native church of the neighboring island of Madagascar. In many colleges of Europe and America, negroes are found partaking of the highest culture of our time, and holding their own among their white associates. We have alluded to the increasing presence of Europeans in search of new lands, and when once means of locomotion are provided from the coasts to the central regions, we may expect that these fertile lands will afford an enormous field to the increasing European populations shut up within inexorable geographical limits. Above all, the missionary spirit, which constitutes the very law of the vitality of churches, is now concentrated upon Africa in a way which has never before happened, except, perhaps, in the days of Cyprian and Augustine. Wherever the cross is raised, all things harmful begin to fade away, and all the precious fruits and flowers of human life flourish beneath its benignant shadow. In the sacred Hebrew phrase, 'Ethiopia shall soon stretch out her hands unto God.' 'The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.'"

LEGEND OF CHAMBRA.

BY A. L. O. E., NOW A MISSIONARY IN INDIA.

Our native pastor lately introduced into a sermon what appeared to me to be a striking illustration of evangelical truth. He had been visiting the beautiful hill-station of Chambra, one of the charming features of which is that water gushes

freely from a spot so high that to account for its appearance in that elevated place the following legend is given :—

It is said that in olden times the people of Chambra suffered grievous distress for want of water. That which was nearest was so difficult of access that the Ráni (princess) of the place took the sorrow of her subjects greatly to heart. She consulted those who were supposed to know the will of the gods as to by what means the constant curse of drought could be removed. The wise men, according to the legend, gave reply, "If the ruler of Chambra should die for her people in a certain place, abundant water should be given." "Main házir hun" (here am I)! cried the generous Ráni. The oracles were then consulted as to what place should be chosen for this act of self-sacrifice, and a spot high up was shown to the Ráni. "Main házir hun," was again the word, and bravely the devoted woman, standing on that lofty position, had her grave dug, and then submitted to be buried alive for the sake of her people. Thereupon a fountain of pure sweet water flowed from the spot, descending to quench the thirst of the people of Chambra, visiting each hut, and bearing to each its life-giving blessing.

It is easy to guess the application of this beautiful legend, which so naturally forms itself into a parable. We, by whose homes the fresh pure waters of salvation are constantly flowing, need hardly be reminded that they gush from a grave. We have heard from childhood whose death secured to his people the priceless blessing, and we rejoice in the invitation, *Ho! every one that thirsteth, come ye to the waters.*

But there is another way of applying the legend. We know that an echo is a repetition of a sound which *it must resemble*, however faintly and feebly. If the word given be "LOVE," "love" must be the echo; it could never be "cold indifference." If the word called out be "SACRIFICE," the echo must be *sacrifice* too; it could never be "*heartless self-pleasing*." Now these two precious words, LOVE and SACRIFICE, are those which our

hearts and our lives should echo. *We love him because he first loved us*,—in this verse we have the echo following the sound. But when the word SACRIFICE is spoken, alas! how often our hearts and lives are utterly dumb! The hard cold rock gives no answer!

The Turks, followers of the false prophet, amongst many bad customs, have one which is good, and if they observe it carefully they may shame many who are called Christians. *The Mohammedan code taxes all luxuries on behalf of the poor*. An Ottoman will say, after purchasing some beautiful article, I gave a hundred *liras* for it, but thereupon I gave ten *liras* to the poor. Would it be too much to ask that so faint an echo of the word "SACRIFICE" be heard amongst Christians?

Well would it be if each reader spake thus to her conscience, not to the world: "I gave five pounds for my warm fur wrap, — there go *ten shillings* to the missionary cause." "My last entertainment cost me four pounds, so *eight shillings* shall be placed in the poor box." "All my family have been photographed; this is the heart's luxury; *five shillings* is but too small a tax upon it." "My trip to the continent will cost at least *twenty pounds*; the Zenana Mission shall be *two pounds* the richer." And this offering should be in addition to what is usually laid aside as given to God.

It is by such practical tokens of gratitude that we show that we realize what we have freely received. As fertility and verdure follow the course of a stream, so should our free-will offerings declare that we have indeed drunk of the precious waters descending from on high, symbolized by those in beautiful Chambra.—*The Indian Female Evangelist.*

A CHINESE PROCLAMATION.

MR. MOLLMANN, who has recently returned to Shanghai from his long and successful tour of colportage in the West of China, reports having seen the following proclamation at the town of Shui Fu, in January, 1878:—

"The books that the foreigner is selling are printed with ink made of stupefying medicine. When any one reads them for a time, he becomes stupefied and loses his natural reason, and believes and follows the false doctrine. This is to warn the Chinese not to purchase or read them. Again, the foreigners use much money to bribe over the poorer class of Chinese, who have no means to depend on. They also use the stupefying medicine in all sorts of food, in order to win over the little children. At times they use it for kidnapping children, whom they sell to foreigners. Again, they use it to befool them, and then take away their marrow. The children immediately die. In former years there have been law cases about stupefying and kidnapping children at Tientsin and Shanghai. Wherever foreigners come families ought to warn their children not to go out." — *Monthly Reporter of British and Foreign Bible Society.*

ZALIM SINGH'S ARGUMENT.

ONE day when Zalim Singh, a Christian convert, was crossing the Ganges in the same boat with two Brahmins, they began to reproach him for having become a Christian.

"What do you know, you ignorant fellow, of your own religion or of Christianity?"

Zalim replied, "What you have said, Pundits, about my ignorance, is all true, but whether I have acted foolishly in ceasing to worship my thakur (household idol) is another thing. I had a capital god at my house, he was beautifully made, and cost me some money, for the man who made him was a skillful workman, and I paid him handsomely. But, look here, Pundits, suppose I had my thakur here in this boat, and in my right hand I took my thakur, and in my left hand this little dog, and cast them both into the Ganges, what would become of them?"

The Pundits were silent, but the people said, "Why, the god, being of stone, would sink, and the dog would swim ashore."

"If so," the Christian replied, "then the dog must be greater than the god, for he can save himself, which the god cannot do. Do not expect me, Pundits, to worship a god which is inferior to a dog. No! I will no longer worship a stone, but I will worship him who made the stone. I worship the Lord Jesus, who died for me, and him only will I serve." — *Church Missionary Instructor.*

—
"People will not become interested in missions unless they know something about them, and they cannot be expected to give liberally unless their interest is awakened." The cheapest and most effective agency for obtaining contributions for the cause is missionary information. This is an ordinary business principle. — *The Independent.*

BIBLIOGRAPHICAL.

The Vintons and the Karens. Memorials of Rev. Justus H. Vinton and Calista H. Vinton. By Calista V. Luther. Boston. W. G. Corthell. 1880. 252 pp.

My Child-Life in Burmah. By Olive J. Bixby. Boston. W. G. Corthell. 1880. 172 pp.

These two volumes are issued by the publisher of the Baptist Missionary Union, under which Mr. and Mrs Vinton went to Burmah in 1834. After Mr. Vinton's death, his widow remained at her work until, in 1864, she too, entered into rest. The record of their life is instructive and inspiring, written as it is by the daughter who followed them in their chosen work. The volume is likely to interest old and young, and it would prove an attractive and excellent addition to any Sabbath-school library.

The same may be said of Miss Bixby's memorials of her child-life in Burmah. Her story is pleasantly told and will give its readers an impressive idea of the people and customs in Burmah, and of the successful efforts made to give the gospel to the heathen. Such books for young people are a long way in advance of the vapid stories so often given them.

Japanese Fairy-World. Stories from the Wonderlore of Japan. By William Elliott Griffis, Schenectady, N. Y. James H. Bashye. 1880. 304 pp.

This attractive volume, compiled by the author of the "Mikado's Empire," con-

tains thirty-four of the peculiar fairy-stories which have amused Japanese children from generation to generation. The book is adorned by twelve wood-cuts designed by a Japanese artist.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For Missionary Physicians (see page 491).

For Western Mexico; that intolerance may cease, and that the mission may be directed and prospered (see page 508).

ARRIVALS.

October 14, at Marash, Mr. and Mrs. L. O. Lee; Miss Barnes has also arrived at Aintab, Miss Minnie Brown and Miss Laura Tucker at Hadjin.

DEATHS.

September 14, at Van, Eastern Turkey, Annie R., daughter of Mr. and Mrs. Joseph E. Scott, aged one year.

August 30, at Harpoot, Eastern Turkey, Arthur Clark, youngest child of Mr. and Mrs. Herman N. Barnum.

October 12, at Osaka, Japan, Mrs. Delia E., wife of Rev. W. W. Curtis.

DEPARTURES.

October 28, sailed from New York, Dr. and Mrs. C. L. Stevens, of Pennsylvania, to join the Central Turkey Mission at Aintab.

DONATIONS RECEIVED IN OCTOBER.

MAINE.

Aroostook county.		Milford, Cong. ch. and so.	8 09
Houlton, Cong. ch. and so. m. c.	10 00	New Ipswich, Cong. ch. and so.	4 50
Cumberland county.		Reed's Ferry, Cong. ch. and so. add'l,	5 00 — 39 19
Portland, St. Lawrence St. ch. and so.	3 23	Merrimac county Aux. Society.	
Westbrook, Warren ch. and so.	33 00 — 36 23	Boscawen, Cong. ch. and so.	23 30
Franklin county.		Pittsfield, John L. Thorndike,	2 00
Weld, Cong. ch. and so.	7 25	Warner, Mrs. A. G. H. Eaton,	1 00
Oxford county.		West Concord, Cong. ch. and so.	22 00 — 48 30
Andover, Cong. ch. and so.	5 00	Rockingham county.	
Union Conf. of Churches.		East Derry, 1st church,	29 13
Hiram, Cong. ch. and so.	3 03	Salem, Cong. ch. and so add'l,	1 00 — 30 13
Washington county.		Hazen's Mills, A friend,	10 00
Machias, Centre St. ch. and so.	16 80		196 23
York county.		Legacies. — Swanzy, Miss Sabrina	
Biddeford, George H. Adams,	25 00	Read, by Alonzo A. Ware, Ex'r,	4,106 41
Cornish, Village ch. and so.	10 00		4,302 64
Lyman, Cong. ch. and so.	17 00 — 52 00		
<i>Legacies.</i> — Hallowell, Miss Julia Tаль- пепь, by L. D. Emerson, Ex'r,	130 31		
	10 00		
	140 31		

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George		VERMONT.	
Kingsbury, Tr.		Caledonia co. Conf. of Ch's. T. M.	
Hinsdale, Cong. ch. and so.	10 00	Howard, Tr.	
Keene, 1st Cong. ch. and so.	22 83	Cabot, Cong. ch. and so.	10 00
Marlboro, A friend,	5 00 — 37 83	St. Johnsbury, ELIZABETH PECK,	100 00 — 110 00
Grafton county.		to const. herself, H. M.	
Hanover, Dartmouth Rel. Society,	27 7	Franklin co. Aux. Soc. C. B. Swift, Tr.	
Orfordville, Cong. ch. and so.	3 0 — 30 78	Georgia, Cong. ch. and so.	10 00
Hillsboro co. Conf. of Ch's. George		Lamoille county.	
Swain, Tr.		Morrisville, Cong. ch. and so. 23 70 ;	
Hillsboro Centre, Cong. ch. and so.	15 50	Mrs. Hannah Fitch, 15 ;	38 70
Hollis, Cong. ch. and so.	6 10	Orange county.	
		Bradford, Cong. ch. and so. (of which	
		10, from Mrs. Rebecca Dodge),	33 76
		Rutland county.	
		Benson, Anna M. Howard,	10 00
		Washington county Aux. Soc. G. W.	
		Scott, Tr.	
		Berlin, Cong. ch. and so.	13 00
		Waitsfield, Cong. ch. and so.	23 10 — 36 10

Windham county Aux. Soc. H. H.	
Thompson, Tr.	
Brattleboro, Central ch. and so. m. c.	
22.23; do. Mrs. R. 5; H. Hadley, 5; 32 23	
Bellows Falls, 1st Cong. ch. m. c. 21 04	
West Brattleboro, Cong. ch. and so. 18 53	
West Wardsboro, Mrs. Waite, 1 00	
Windham, Cong. ch. and so. 36.71; Banks Fund, 1; 37 71—110 51	
Windsor county.	
Bethel, Cong. ch. and so. 8 00	
Woodstock, 1st Cong. ch. and so. 11 44—19 44	
	368 51
	MASSACHUSETTS.
Berkshire county.	
Pittsfield, Rev. S. B. Morley, 20 00	
Bristol county.	
Norton, Trin. Cong. ch. 111 00	
Rehoboth, Cong. ch. and so. 18 00—129 00	
Brookfield Asso'n. William Hyde, Tr.	
Brimfield, Cong. ch. and so. 39 00	
Charlton, Cong. ch. and so. 46 35	
Hardwick, Cong. ch. and so. 12 14	
Southbridge, Cong. ch. and so. 259 29	
Ware, 1st Cong. ch. and so. 45.55; East ch. (of which from J. A. Cummings, to const. Rev. GEORGE E. TAYLOR, H. M. 100; from William Hyde, to const. CHARLES K. HYDE, H. M. 100;) to const. GEORGE G. HALL, WILLIAM F. CONEY, and DAVID KENNEDY, H. M. 931.33; 976 88	
West Brookfield, Cong. ch. and so. 35 00—1,368 66	
Essex county.	
Lawrence, Central ch. and so. 60 00	
Essex county, North.	
Georgetown, Cash, 5 00	
Ipswich, 1st Cong. ch. and so. monthly offering, 5 00—10 00	
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. ch. m. c. 12 45	
Lynn, Central ch. and so. 45 00	
Swampscott, Bank of Rich Dividends, 10 00—67 45	
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Bernardston, Cong. ch. and so. 10 50	
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chicopee, 1st Cong. ch. and so. 80 00	
Holyoke, 1st Cong. ch. and so. 15; 2d Cong. ch. and so. 39.97;	
Longmeadow, Gent's Benev. Asso'n, Palmer, 2d Cong. ch. and so. 54 97	
Springfield, 1st Cong. ch. and so. to const. Rev. E. P. TERHUNE, D. D., H. M., 150.99; South ch. 75.05; Hope ch. 22.22; Olivet ch. 21; Mrs. Bowdoin, 5; 274 26	
Westfield, 1st ch. (of which 5 from Mrs. D. L. Gillett), 13.92; 2d ch. 62.95; 76 87	
Wilbraham, 1st Cong. ch. and so. 38 67—625 28	
Hampshire co. Aux. Society.	
Chesterfield, Cong. ch. and so. 6 50	
Enfield Centre, Cong. ch. and so. 10 00	
Hadley, Russell ch. and so. 10 84	
Hatfield, Cong. ch. and so. 42 50	
Northampton, Edwards ch. 75.95; Rev. H. L. Edwards, 10; 85 95—155 79	
Middlesex county.	
Everett, Cong. ch. and so. 4 71	
Lowell, John St. ch. and so. to const. Mrs. MARTHA D. SEABURY, H. M. 125; Old Gold at An. meeting, 5.85; 130 85	
Newton, Eliot ch. (of which 100 from A. C. Lawrence, for the deficiency), 400 00	
Newtonville, Cen. ch. and so. 64 27	
Saxonville, Edwards ch. and so. 56 29	
Somerville, Franklin St. ch. m. c. 10.37; Prospect Hill ch. m. c. 6.50; South Framingham, Cong. ch. and so. add'l, 16 87	
Middlesex Union.	
Boxboro, Cong. ch. and so. 8 00	
North Leominster, Cong. ch. and so. 8 00	
Pepperell, Cong. ch. and so. 4 50	
Westford, Cong. ch. and so. 19; Mrs. Butterfield, 2; Mrs. Fletcher, 2; 23 00—43 50	
Norfolk county.	
Brockline, "Little Women's Auxiliary" for the "Morning Star" and work in Micronesia, 20 00	
So. Walpole, G. F. W. 1 00	
Wellesley, Cong. ch. and so. to const. Rev. P. D. COWAN, H. M. 78 83—99 83	
Old Colony Auxiliary.	
Lakeville, Cong. ch. and so. to const. Mrs. CAROLINE L. WARD, H. M. 122 00	
New Bedford, "Sunday morning family penny contribution," 3 50—125 50	
Plymouth county.	
North Middleboro, A friend, 20 00	
Suffolk county.	
Boston, Eliot ch. m. c. 5.08; do. A member, in memory of Otis Packard, 600; Berkeley St. ch. 124.53; Immanuel ch. 100; 2d Cong. ch. (Dorchester), m. c. 21.76; Highland ch. 5.72; An Episcopalian, for the West Central Africa Mission, 500; S. H. Hall, 25; 1,382 09	
Chelsea, 1st Cong. ch. and so. 156.36; Central Cong. ch. and so. 18.44; 174 80-1,556 89	
Worcester county, North.	
Winchendon, North ch. m. c. 22 59	
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Baldwinsville, Cong. ch. and so. 8 49	
Oxford, 1st Cong. ch. and so. 20 00	
Worcester, Central ch. and so. 347.71; Union ch. and so. 59.47; Old South ch. and so. 20; Mission Chapel ch. and so. 5; 432 18—460 67	
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Upton, 1st Cong. ch. and so. 30 00	
Uxbridge, Mrs. Chloe D. Capron 10 00	
Whitinsville, Cong. ch. and so. 114 14—154 14	
	5,652 79
Legacies.—Boston, Mrs. Charlotte A. Stimpson, add'l, 27 99	
Westford, Mrs. Lucy Wheeler, by Mary J. Wheeler, 506 00—533 99	
	6,186 78
	CONNECTICUT.
Fairfield county.	
Black Rock, Cong. ch. and so. 61 00	
New Canaan, Cong. ch. and so. 102 16	
South Norwalk, Cong. ch. and so. with other dona. to const. CLARENCE NASH, H. M. 56 00	
Stamford, Cong. ch. and so. 113 78—332 94	
Hartford county. E. W. Parsons, Tr.	
Bloomfield, Cong. ch. and so. 15 43	
Hartford, Windsor Ave. ch. and so. 17.13; Jos. E. Cone, 100; Plainville, Cong. ch. and so. to const. C. W. Moody, H. M. 117 13	
Plainville, Cong. ch. and so. to const. C. W. Moody, H. M. 109 00—241 58	
Litchfield co. G. C. Woodruff, Tr.	
Cornwall, 1st Cong. ch. and so. 44 60	
Harwinton, Cong. ch. and so. 41 34	
Litchfield, Cong. ch. and so. 146.28; do. m. c. 232; 378 28	
Salisbury, Lucy S. Blake, 2 00	
Thomaston, C. C. Brooks, 30	
Washington, Cong. ch. and so. to const. Rev. GEO. S. THRALL, H. M. 144 68	
Winchester, Cong. ch. and so. 9 60—620 80	
Middlesex co. E. C. Hungerford, Tr.	
Cobalt, D. H. Skinner, 15 00	
Higganum, Cong. ch. and so. 26 50	
Middleton, Friends, for Cent. Africa, 7 00	
Moodus, E. W. CHAFFEE, to const. himself H. M. 100 00—148 50	
New Haven co. F. T. Jarman, Agent. Guilford, 1st Cong. ch. and so. 32 60	
New Haven, Dwight Place ch. 25.26; do. Mrs. E. M. Crane, 10; 1st ch. m. c. 5.36; North ch. m. c. 4.85; Taylor ch. 3.75; 49 22—81 82	
New London co. L. A. Hyde and L. C. Learned, Tr's.	
Norwich, 1st Cong. ch. and so. in part, 135 00	
Tolland county. E. C. Chapman, Tr.	
Hebron, 1st Cong. ch. and so. 25 75	

Windham county.

Abington, 1st Cong. ch. and so.

12 00

Legacies.—Glastonbury, Charles Shipman, by H. Cornwall, Ex'r;

1,598 39

459 25

2,057 64

WISCONSIN.

Berlin, Hiram Joslyn,
Fond du lac, Cong. ch.
Hutchinson, Cong. ch.
Menasha, Friends,
Ripon, A family,
Rosendale, Cong. ch.
Waukesha, Cong. ch.
West Salem, Cong. ch.

10 00

50 00

2 00

15. 00

50 00

22 59

24 00

8 70—182 29

NEW YORK.

Brooklyn, Rev. E. P. Thwing, 5 00
Busi, Eli Curtiss, 2 00
Clinton, "An offering to the Lord," 5 00
Cutchogue, Rev. S. Whaley, 3 00
Jamestown, E. Barnes, 5 00
Monsey, Cong. ch. and s. s. 7 19
Moravia, 1st Cong. ch. and so. 25 00
Morristown, Cong. ch. and so., 34 35
New York, J. D. P. 50 00
Orient, Cong. ch. and so. 32 00
Owego, A friend, 50 00
Rocky Point, Cong. ch. and so. 15 00—233 54

Legacies.—Smyrna, Sarah P. Hart, by Isaac S. Newton, Atty,

329 42

562 96

NEW JERSEY.

East Orange, Mrs. G. A. T. 5 00
Montclair, 1st Cong. ch. 200 00
Newark, A friend, 1 00
Perth Amboy, A friend, to const. 100 00—306 00

STEPHEN G. BARNES, H. M.

PENNSYLVANIA.

Jermyn, Welsh Cong. ch. 3 00
Shenandoah, Welsh Cong. ch. 26 00—29 00

VIRGINIA.

Herndon, Cong. ch. m. c. 2 00

OHIO.

Greenwich, An aged friend, 6; A young friend, 25c.; A. M. M. 2; Kent, Cong. ch. 14 54
Painesville, 1st Cong. ch. 40 38
Springfield, 1st Cong. ch. 9 24
Thomastown, Welsh Cong. ch. 8 50
Twinsburg, Cong. ch. 40 00—120 91

ILLINOIS.

Carthage, H. L. and Alice Rand, 5 00
Chicago, Union Park Cong. ch. m. c. 12 44; Leavitt St. ch. 11.76;
Dundee, Cong. ch. 16 80
Genesee, Henry Nourse, 50 00
Hinsdale, B. F. Jones, 5 00
Kewanee, Cong. ch. 40 00
Winnetka, Cong. ch. 23 28—164 23

MICHIGAN.

Charlotte, 1st Cong. ch. 15 00
Grass Lake, Cong. ch. 15 00
Hancock, 1st Cong. ch. 42 92
North Adams, Cong. ch. 7 71
Northport, 1st Cong. ch. 13 54
Richland, 1st Presb. ch. 1 18
Three Oaks, Cong. ch. 13 00—108 35

MISSOURI.

Kansas City, 1st Cong. ch. 113 30
Kidder, 1st Cong. ch., 4 00
Webster Groves, Cong. ch. 13 00—130 30

MINNESOTA.

Duluth, Plymouth Cong. ch. 5 54
Minneapolis, Plymouth Cong. ch. 29 44
Scramber, Rev. George Johnson, 5 00—39 98

IOWA.

Almora, Cong. ch. 4 00
Chester Centre, Cong. ch. 26 25
Clinton, Cong. ch. 30 00
Farmington, M. H. Cooley, 4 00
Garnavillo, G. M. Porter, 4 00
Grand View, Ger. Cong. ch. 6 00
McGregor, Cong. ch. 22 01
Montour, Cong. ch. 18 40
Ottumwa, Cong. ch. add'l, 25
Shenandoah, Cong. ch. 5 50
Sloan, Cong. ch. 4 00
Waterloo, Cong. ch. 35 10—159 51Berlin, Hiram Joslyn,
Fond du lac, Cong. ch.
Hutchinson, Cong. ch.
Menasha, Friends,
Ripon, A family,
Rosendale, Cong. ch.
Waukesha, Cong. ch.
West Salem, Cong. ch.

10 00

50 00

2 00

15. 00

50 00

22 59

24 00

8 70—182 29

KANSAS.

Milford, Cong. ch. 3 30
Nickerson, Cong. ch. 1 00—4 30

NEBRASKA.

Waverly, Cong. ch. 2 00

CALIFORNIA.

Grass Valley, Cong. ch. 65 00
Oakland, 1st ch. 158.06; Ply. Ave. ch. 9.80;
San Juan, A friend, 167 86
Woodland, Cong. ch. 10 00

5 50—248 36

COLORADO.

Colorado Springs, Cong. ch. 40 00

DAKOTA TERRITORY.

Grove Hill, Cong. ch. 3 09
Oak Dale, Rev. L. Bridgman, 5 00—8 09

FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, William S. Lee, 20;
Mildmay Park, Miss Stubbs, per Rev. W. W. Bagster, 5;
Turkey, Sis church, 25 00

2 50

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, Treasurer. 5,063 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California, Treasurer.

For Girls' school building at Broosa, 3,500 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Orland, Cong. s. s. 1 35

NEW HAMPSHIRE.—New Ipswich, Children's Annual Fair, 3 00

VERMONT.—Bennington, A lady in Second ch. for boy at Ahmednugur, 30; Berlin, Cong. s. s. 5; 35 00

MASSACHUSETTS.—Auburndale, Cong. s. s. for Mrs. R. Winsor, 40; Dedham, A class of little girls in 1st Cong. s. s. for Africa, 1; Peru, Cong. s. s. 10; West Springfield, Park St. s. s. for "Morning Star," 17.15; 68 15

RHODE ISLAND.—Providence, North Cong. s. s. for pupil at Marsovan, 30; for pupil at Ahmednugur, 30; 60 00

NEW YORK.—New York, Olivet Miss. Asso. toward organ for s. s. of Rev. J. H. Pettee, Okayama, Japan, 40; Spencerport, Cong. s. s. 30; 70 00

MICHIGAN.—Detroit, Fort St. s. s. for preacher at Marash, 40 00

MINNESOTA.—Austin, Cong. s. s. for Harpoot, 19.10; St. Cloud, Cong. s. s. 24.65; 43 75

321 25

Donations received in October,
Legacies " " " 18,636 89
5,439 07

\$24,075 96

Total from September 1st, to October 31st,
Donations, \$29,446.86; Legacies, \$7,-
317.32 = \$36,764.18.

Philadelphia, Pa., Charles Foster, 20 copies of "Story of the Gospel," for missionaries of the Board.

FOR YOUNG PEOPLE.

KIRATANS OF INDIA.

IN the Marathi language this word *Kiratan* is used to denote what we should call a sacred concert, or a praise meeting. Rev. Mr. Wells, who is our missionary located at Panchgani, in Western India, has sent us an account of a series of these *Kiratans* held at Wai, a city of about eleven thousand inhabitants, many of whom are Brahmins. These Brahmins are the men of highest rank, who scorn the people of the lower castes, and hence it is very difficult to reach them with the teachings of the gospel. Wai is situated on the Krishna River, about one hundred miles southeast of Bombay, and twenty miles west of the city of Satara, one of our missionary stations, a picture of which is given on a following page. Mr. Wells, of Panchgani, and Mr. Bruce of Satara, met at Wai, in September last, to spend a few days in Christian work in that city. Mr. Bruce brought with him a company of trained singers and players, for the purpose of holding a series of *Kiratans*. We will let Mr. Wells tell the story of their experiences.

"The partel, or head-man of the village, kindly gave us the use of the government city office. The building is open on two sides. Last night the first *Kiratan* was held. Rev. Mr. Kassambhai, the leader, took his position near the front, with a small table before him.

"Before telling of the singing let me say a few words about Mr. Kassambhai. Standing there with his strongly-marked Mussulman features, with his long beard, and long, flowing white robes, I could but admire him, and was rejoiced that we had a man of his stamp who was not only willing, but who



MISSIONARY TOURING.

gladly stood up to speak and to sing to his countrymen of Christ as his and their Saviour. Although this man understands Marathi, Hindostani, and English, and can speak fluently in each of these languages, still he is one of the most unassuming persons I have seen. Besides the leader there were three other singers. One had a drum, one an instrument much like a guitar, and one had two small cymbals. The man who plays on the drum is perfectly blind; he is a very good singer, and it is quite interesting to see how he makes the drum ring with his fingers. If any instrument is ever out of tune this blind man must tune it."

A HEATHEN PROCESSION.

"Just after the commencement of the singing, a large procession of heathen passed by carrying a small palkie, in which was a small image of Ganpatti. This was a festival day to the god Ganpatti, and so all honor was being given to him. Among the first in the procession were some twenty or thirty men,

each one holding in his hand a stick about three feet long, to which were attached a number of small cymbals which rattled and rang out as they moved. They kept these sticks constantly moving about in all directions, above their heads, down by the right side, by the left side, down by the feet, and in many other ways, but all the time they kept their motions in perfect unison. It was wonderful to me how they could do this. After these performers followed a number of persons making a great noise on large cymbals and drums. Does it not seem strange they should think that these gymnastics and all this noise should be pleasing to the god? The enthusiasm and devotion manifested were

worthy of a better cause. One thing



GANPATTI, THE GOD OF WISDOM.

which they did seemed to us specially foolish, and only worthy of being laughed at. They fancied for some reason that on that night they must not on any account see the moon. The moon was then two days old, and in the west towards which they were marching. Some carefully held before their faces a piece of their clothing, looking only downward or away from the moon. Some even carried umbrellas."

Ganpatti, in whose honor this procession which Mr. Wells describes was conducted, is the Hindu god of wisdom, and is especially worshiped by scholars and literary men. He is always represented, as in the accompanying cut, with an elephant's head. The account given of the way he came to have such a head shows what a debased notion the Hindus entertain of their gods. The story is that Ganpatti was the son of Shiva, the Destroyer, one of the three principal Hindu divinities. Shiva was one day so angry with his little boy that

he cut off his head. The father seemed to care nothing for this, but the child's mother grieved so much that Shiva promised to replace his head. When they



SATARA, INDIA

came to look for it, however, it could not be found. What should be done? The boy must have a head, and Shiva declared he would furnish him with one. The head of the first creature he met should be given to him. It happened to be an elephant, and Shiva cut off his head with his sword and placed it upon

the boy's shoulders, where it grew. Ganpatti is a very popular god in India, and his image may be found everywhere, sitting with legs coiled under him, with any number of hands, and always with the elephant's trunk. And this is the god especially of the scholars and wise men of India! How truly does the Bible say that 'the wisdom of this world knew not God.'

THE SINGING AND PREACHING.

This procession in honor of Ganpatti, with its noise and commotion, interrupted the *Kiratan*, but after it has passed by, the people settled down again, and the service proceeded. Mr. Wells thus describes the exercises:—

"The subject of the *Kiratan* that evening was, 'There is but one God and one Saviour.' The service is conducted as follows: the company would sing for two or three minutes, and then the leader would explain the hymn and illustrate its meaning. Kassambhai has an admirable way of explaining what is sung; he clinches what is said by apt quotations from the Hindu shastras, or sacred books. Against these quotations the Hindus dare not say a word. I will give one of Kassambhai's illustrations. He said: 'Long ago a bitter gourd was given to one who was about to visit the sacred streams of India, with the instruction to wash it in all the holy waters he came to. He returned after making a long pilgrimage. The owner took the gourd, and, on cutting it, found it to be still as bitter as ever. Although it had been carefully washed in holy water it still remained a bitter gourd. So the heart remained sinful and wicked, though the body was bathed in the sacred rivers of India.'

"The subject of the second *Kiratan* was 'The Prodigal Son.' The chief constable of the region said he thought there were 1,000 persons present, the most of whom stood out of doors and listened. The natives like their own native tunes, and seem never to tire of listening to them. In these *Kiratans* the tune is constantly changed, so there is no monotony. It was quite touching when they sang, 'Come back, come back, prodigal son, come back to your father's home.' At other times the people were in laughter at what was sung—this was the case when they sang the names of a great number of the Hindu gods; also, when they sang of how many foolish ways people spend their money, as upon tobacco, native liquor, etc.

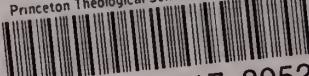
"Last evening the subject of the *Kiratan* was, 'Prayer.' You may know that it was interesting when I tell you that many stood in the rain for a whole hour to listen. This morning we all—seven native Christian men, Mr. B., and myself—went into the city to preach. We had a large audience. If any in the audience commenced talking and tried to get up a discussion, the native Christians would start up a song, after which we could go on with the preaching in quiet. During the week we distributed many tracts all over the city, so that in Wai the people have heard more of Christianity than ever before, and we hope good will come from it."

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